AN

# EXPOSITION

ON THE

# Church-Catechism,

OR THE

# PRACTICE

OF

# Divine Love,

REVISED.

COMPOSED

For the Dioceſe of *Bath* & *Wells*.

*LONDON*,

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*Jo. Battely* RR^mo. P. D^no.
*Wilhelmo* Archiep. *Cantuar.*
à Sacris domesticis.

To the Inhabitants within the Dioceſe of *Bath* and *Wells*, THOMAS their Unworthy Biſhop, wiſheth the Knowledge, and the Love of God.

Dearly Beloved in our Lord,

THE *Church has provided this ſhort* Catechiſm, or Inſtruction to be learn'd of every perſon, before he be brought to be Confirm'd by the Biſhop, *wherein ſhe teaches all things that a Chriſtian ought to know, and believe for his Soul's health; and ſhe has enjoyn'd* All Fathers and Mothers, Maſters and Dames, to cauſe their Children, and Servants, and Prentices, to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill ſuch time as they have learn'd all that is here appointed to be learn'd. See the Rubrick after the Catechiſm.

*How ſeaſonable and neceſſary this Injunction is, in theſe days, our wofull experience does ſufficiently convince us, when we reflect on the groſs Ignorance and Irreligion of perſons in thoſe places, where Catechizing is neglected, which all ſober Chriſtians do ſadly deplore.*

*Since then the Providence of God, who is wont to glorifie his ſtrength in the weakneſs of the Inſtruments he uſes, has* caught *me up from among the meaneſt* Herdmen *, *into the Paſtoral Throne, and has been* * Am. 1. 1.

*pleaſed to commit you to my care; The Love I ought to pay to the chief Shepherd, obliges me* to feed all his Lambs and his Sheep *that belong to my flock, and according to my poor abilities, to teach them the Knowledge, and the Love of God, and how they may make them both their daily ſtudy and practice.* John 21. 15, 16.

*One thing onely I moſt earneſtly beg of you all, whether old or young, that ye would help me to ſave your own Souls; that ye would learn, and ſeriouſly conſider, again and again, the terms on which your Salvation is to be had.*

*As for you who have Families, I beſeech you to inſtill into your Children and Servants their Duty, both by your Teaching, and your Example: In good earneſt, it is leſs cruel and unnatural to deny them Bread for their mortal Bodies, than ſaving Knowledge for their immortal Souls.*

*Ye that are Fathers, or Maſters, I exhort you to tread in the ſteps of* Abraham, *the Father of the faithfull,* and the friend * of God, *and like him,* to command † your Children and Houſholds to keep the way of the Lord. * James 2. 23. † Gen. 18. 19.

*Ye that are Mothers, or Miſtreſſes, I exhort you to imitate* that unfeigned Faith ‖ *which dwelt* in young Timothy's Grandmother Lois, and his Mother Eunice, *who taught him from* a Child * to know the Holy Scriptures, which were able to make him wiſe to Salvation; *and like them, to bring up your* Children *and Servants* in the nurture and admonition of the Lord †. ‖ 2 Tim. 1. 5. * 3. 15. † Eph. 6. 4.

*I paſſio-*

*I paſſionately exhort and beſeech you all, of either Sex, never to ceaſe your conſcientious zeal for their inſtruction, till you bring them to Confirmation; To renew their Baptiſmal vow; to make open profeſſion of their Chriſtianity; To diſcharge their Godfathers and Godmothers; To receive the ſolemn Benediction of the Biſhop; To ſhare in the publick Interceſſions of the Church, and to partake of all the Graces of God's Holy Spirit, implor'd on their behalf; that God who* has begun * a good work in them may perfect it till the day of Chriſt; *and that I my ſelf at that dreadfull day, may render* † an account of you with joy.

*How much the Catechiſm of our Church may conduce to ſo deſirable an end, you will in ſome meaſure judge by the following Explication, as imperfect as it is, and which, by God's gratious aſſiſtence, I have ſo contriv'd, that at one and the ſame time, it may both inform your underſtanding, and raiſe your affections; and that it might the better ſute with every ones leaſure and infirmities, it is Pen'd in ſhort Forms of Devotion, to be us'd in whole, or in part; in ſeparate Collects or Ejaculations, or occaſionally, as your Spiritual neceſſities ſhall require.*

*God of his infinite mercy bleſs the whole, to his own Glory, and to your Edification, through Jeſus the Beloved.* Amen, Amen.

* Phil. 1. 6.

† Heb. 13. 17.

THE *Authour* thinks himſelf obliged to declare, that he does now, and always did, humbly ſubmit this *Expoſition* to the Judgment of the *Church of England*, conformable to whoſe *Articles*, he deſires all good Chriſtians to interpret it; and to prevent all miſunderſtandings for the future, he has in his Reviſing it, made ſome few little Alterations, not at all varying his Meaning, but his Expreſſions, to render the Whole as unexceptionable, as becomes a Book, not deſign'd for Diſpute, but for Devotion.

# AN EXPOSITION ON THE Church-Catechiſm, &c.

Queſtion.

**WHAT is your Name?**

Anſwer.

**N. or M.**

*Q.* Why do you anſwer by that Name, rather than by your Sirname?

*A.* Becauſe it is my Chriſtian Name, and was given me when I was made a Chriſtian, and puts me in mind both of the Happineſs, and duty of a Chriſtian.

*The Happineſs of a Chriſtian.*

*Q.* Where do you learn the Happineſs, and the Duty of a Chriſtian?

*A.* The very next anſwer teaches me the Happineſs, and all the reſt of the Catechiſm, the Duty of a Chriſtian.

**Q. Who gave you this Name?**

**A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritour of the Kingdom of Heaven.**

*Q.* Shew me from hence the Happineſs of a Chriſtian.

*A.* The Happineſs of a good Chriſtian, is altogether unutterable, he is one who has Chriſt for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance.

*Q.* Shew me on the contrary the condition of a bad Chriſtian.

*A.* The miſery of a bad Chriſtian is altogether inſupportable, He has Chriſt for his Enemy, the Devil for his Father, and Hell, with all its miſeries, and torments, and deſpair, which are all eternal, for his doom.

*The Chriſtian's Choice.*

*Q.* Which of theſe Conditions do you chuſe?

*A.* I adore the goodneſs of God, *who has ſet* [a] *before me life and death, bleſſing and curſing*; and in great compaſſion to my Soul, has bid me *chuſe life*, and with all my heart I chuſe life, even life eternal.

[a] *Deut.* 30. 19.

*Q.* Are there not many in the World that chuſe death?

*A.* It is too too viſible there are, ſuch is the extreme madneſs and folly of obſtinate Sinners, that they chuſe the Service of the Devil before the Service of God, and Hell before Heaven, the damnation of ſuch men is wholly from themſelves [b], and having choſen death, even death eternal, it is moſt juſt with God to give them their choice.

[b] *Ezek.* 33. 11. *Hoſ.* 13. 9.

*His Duty is Love.*

*Q.* Bleſſed be God who has given you grace, to make a right choice; Tell me what you muſt doe to obtain that which you have choſen, life eternal?

*A.* All that I am to doe is reduc'd to one word onely, and that is Love; This is the firſt and the great Command, which comprehends all others, the proper Evangelical Grace; and Eternal Truth has aſſured me, [c] *This doe, and thou ſhalt live*; So that if I truely love God, I ſhall live beloved by God to all eternity.

[c] Luk. 10. 27, 28.

*The nature of Love.*

*Q.* Tell me wherein the love of God doth conſiſt?

*A.* The love of God is a grace rather to be felt than defin'd, So that I can doe no more than rudely deſcribe it; It is the general inclination and tendency of the whole man, of all his heart, and ſoul, and ſtrength, of all his powers and affections, and of

of the utmoſt ſtrength of them all to God, as his chief, and onely, and perfect, and infinite Good.

*Q.* Is this love of God taught in the Catechiſm?

*A.* The Catechiſm having in the entrance of it preſented to our choice the happineſs of a Chriſtian, does throughout all the remaining parts of it inſtruct us in the duties of a Chriſtian, by which that happineſs is to be attain'd, which are all ſumm'd up in the love of God, which is here moſt methodically taught.

*The method of Love.*

*Q.* In what method does the Catechiſm teach the love of God?

*A.* In a method ſo excellent and natural, that if by God's help, I can but faithfully obſerve it, I ſhall not fail of the love of God.

*Q.* Explain this method to me.

*A.* It teaches me how the love of God is produc'd, how practis'd, and how preſerved.

*Q.* Shew me more diſtinctly in what parts of the Catechiſm each of theſe particulars is coucht.

*A.* If I ſeriouſly deſire the love of God, I muſt firſt expell all contrary loves out of my heart, and then conſider the motives and cauſes that excite it, the former is taught in the Vow of Baptiſm, the latter in the Creed.

When divine love is once produc'd, my next care is to put it in practice, and that is, by bringing forth the fruits, or effects of Love, which are all contain'd in the Ten Commandments.

When the love of God is produc'd in my heart, and is ſet on work, my laſt concern is to preſerve, and enſure, and quicken it; It is preſerv'd by Prayer, the pattern of which is the Lord's Prayer; It is enſured to us by the Sacraments, which are the Pledges of Love; and more particularly it is quickned by the Holy Euchariſt, which is the feaſt of Love. So that the plain order of the Catechiſm teaches me the riſe, the progreſs, and the perfection of Divine love, which God of his great mercy give me grace to follow.

*Q.* I beſeech God to give you the grace you pray for, that you may proſecute this method with your heart, as well as with your words.

*A.* It is the full purpoſe of my Soul ſo to doe, and I truſt in God I ſhall doe it.

*Q.* You

*Expulſion of contrary Loves in our Baptiſmal Vow.*

Q. You are to begin with the vow you made at your Baptiſm, Tell me,

What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow three things in my name.

Firſt, That I ſhould renounce the Devil and all his works; the pomps and vanities of this wicked World, and all the ſinfull luſts of the fleſh.

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

And thirdly, That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Q. Doſt thou not think thou art bound to believe, and to doe as they have promiſed for thee?

A. Yes verily; and by God's help ſo I will, and I heartily thank our Heavenly Father, that he hath call'd me to this ſtate of Salvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Q. The promiſes of faith and obedience, which you made in your baptiſm, will be mention'd in their proper places, when you come to the Creed, and to the Decalogue; that which now lies before you is to ſhew, how your Abrenunciation is preparatory to the love of God.

A. As all particular graces are but the love of God, varied by different inſtances and relations, ſo all particular ſins are nothing but concupiſcence, or the love of one Creature or other, in competition, with,

with, or oppoſition to, the love of God; Now all the Creatures on which we ſet our love, are reducible to theſe three, the Devil, the World, and the Fleſh; and my heart muſt be emptied of theſe impure Loves, before it is capable of entertaining the pure love of God.

*Q.* If you are conſcious to your ſelf, that you have entertained theſe impure loves, and have violated your baptiſmal Vow, and have in your heart renounc'd God, inſtead of renouncing his Enemies, what muſt you doe to recover that favour of God you have loſt, and to be deliver'd from the wrath to come?

*A.* I muſt throughly repent of all the breaches of my vow, and I muſt ſeriouſly renew it.

*Repentance for our Vow broken.*

*Q.* Expreſs your repentance for breaking it.

*A.* I expreſs it thus.

O Lord God, with ſhame and ſorrow, and confuſion of Face, I confeſs and acknowledge thy infinite mercy and goodneſs to me, my infinite vileneſs and ingratitude to thee!

Thou Lord infinitely good and gratious waſt pleas'd out of thy own free mercy, firſt to love me, to excite me to love again; glory be to thee.

Thou Lord didſt vouchſafe, of a miſerable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven; glory be to thee.

I infinitely wicked and unworthy, have deſpis'd, and rejected, and forfeited all the ineſtimable Bleſſings, to which I was intitled by my Baptiſm; Lord have mercy upon me.

Woe is me, wretch that I am, I have cut my ſelf off by my ſins, from being a true *Member of Chriſt*'s Myſtical Body, and from all the gratious influences I might have deriv'd from my union to him; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my numerous provocations, loſt that holy Spirit of Adoption, whereby I might become thy *Child*, O God, and call thee Father, and am become a Child of wrath; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my own willfull impiety, diſclaimed my being an Inheritour of the Kingdom of Heaven, and am become an Heir to the Kingdom of Darkneſs; Lord have mercy upon me.

Woe

Woe is me, I have eaſily yielded to the temptations of Satan, and have wrought the works of my Father the Devil; Lord have mercy upon me.

Woe is me, I have greedily coveted and purſued the pomps and vanity of this wicked World; Lord have mercy upon me.

Woe is me, I have often indulg'd the unfull luſts of the Fleſh; Lord have mercy upon me.

Woe is me, I have lov'd all things which thou Lord hateſt, and am my ſelf become odious in thy ſight; Lord have mercy upon me.

Woe is me, I have neither believ'd in thee, O my God, nor obey'd thee, nor lov'd thee, as I ought, and as I ſolemnly vow'd I would; Lord have mercy upon me.

O Lord God moſt gratious, and reconcileable, Pity and pardon me.

I lament, O Lord God, my deteſtable impiety, for having ſo long, and ſo often, and ſo obſtinately offended thee.

In the bitterneſs of my Soul, O Father of mercy, I bewail and abhor my unworthineſs, and the hardneſs of my heart, that has *deſpis'd* [d] *the riches of thy goodneſs, and forbearance, and long-ſuffering, which ſhould have lead me to repentance.* [d] *Rom.* 2. 4.

O Lord God, whatever thou deny'ſt me, deny me not *a broken* [e] *and a contrite heart.* [e] *Pſal.* 51. 17.

*O that my head* [f] *were waters, and my eyes fountains of tears,* that I might weep much, and *love much* [g], having much to be forgiven. [f] *Jer.* 9. 1. [g] *Luke* 7. 47.

Lord, hear me, help me, ſave me, for thy own gratious promiſe ſake, for thy own tender mercies ſake, for the merits and ſufferings of *Jeſus* thy beloved, in whom thou haſt made Penitents accepted. *Amen. Amen.*

*Our Vow renew'd.*

*Q.* Having repented of the violations of your Baptiſmal Vow, ſhew me how you will renew it.

*A.* I ſhall doe it after this manner.

I have ſinned, O Lord God, I have ſinned, and done evil in thy ſight, but I repent, I turn to thee.

*I confeſs* [h], and forſake my wickedneſs, *and am ſorry for my ſins.* [h] *Pſal.* 38. 18.

It grieves me, O moſt amiable Goodneſs, it grieves me that ever I offended thee.

With

With all my heart, O my God, do I now renew the Sacred vow, which, alas! alas! I have ſo often violated.

O Lord God, I do, for the future, Renounce the Devil, that Arch-rebel againſt thee, with all his Apoſtate Angels.

I renounce all his worſhip [i], all his impious ſuggeſtions [k], deluſions [l] and temptations, for which he is called the *tempter* [m], and all the ways of conſulting him, which ungodly men have taken [n].

I renounce all his works, all thoſe ſins of the Spirit, all pride [o], and [p] malice, and envy; all treachery [q] and lying, revenge and cruelty; all tempting others to Sin, hatred to Holineſs [r] and Apoſtaſie [s], which are his daily practice, and are truly diabolical.

I utterly renounce, O Lord God, the pomps and vanity of this wicked world; all covetous deſires of honour, riches and pleaſure [t]; all ſinfull exceſſes in things lawfull [v].

I renounce, Lord, all evil [w] cuſtoms, all evil companions [x], all that is vain or wicked [y] in the world, all that *friendſhip with the world, which is enmity with* thee [z]; all things that may alienate my heart from thee.

I renounce, O Lord God, all worldly comforts and poſſeſſions; all my natural relations, and my own life *, whenever they ſtand in competition with my duty to thee.

I utterly renounce, O Lord God, all the ſinfull luſts of the fleſh, all the inordinate deſires of my own corrupt nature, of my own *carnal mind* †, *which is enmity with* thee.

I Renounce, Lord, all *fleſhly luſts which war againſt thee* [a], and againſt my own *Soul*, all ſloth, and idleneſs, and intemperance, and laſciviouſneſs; all *filthineſs of fleſh and ſpirit* [b], which render us unclean in thy ſight.

O Lord God, I utterly Renounce all things that may any way diſpleaſe thee; from them all let it be thy good pleaſure to deliver me.

I know, Lord, that Sin is the utmoſt abomination to thy purity [c], the moſt audacious outrage to thy Adorable Majeſty, the perfect contradiction to thy Deity, and therefore I utterly renounce and abhor it.

[i] 1 *Cor.* 10. 20. *Eph.* 2. 2.
[k] *John* 13. 2.
[l] 2 *Cor.* 4. 4.
[m] *Mat.* 4. 3.
[n] *Acts* 19. 19.
[o] 1 *Tim.* 3. 6.
[p] *John* 8. 44.
[q] 6. 70.
[r] *Acts* 13. 10.
[s] *Jude* 6.
[t] *Tit.* 2. 12.
[v] 1 *Cor.* 7. 30, 31.
[w] *Rom.* 12. 2.
[x] *Prov.* 1. 10.
[y] *John* 17. 15.
[z] *James* 4. 4.
* *Luke* 14. 26.
† *Rom.* 7. 18. 25. 8. 7.
[a] 1 *Pet.* 2. 11.
[b] 2 *Cor.* 7. 1. *Gal.* 5. 19.
[c] 1 *John* 2. 15. *Pro.* 15. 9.

I know,

I know, Lord, that Sin expoſes us to all the Vials of thy wrath, and to vengeance eternal; I know it ſets the Sinner at the extremeſt diſtance, and oppoſition and defiance to thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot *love* thee [d], but I muſt *hate evil*, and therefore I renounce and deteſt it. [d] *Pſal.* 97. 10.

Turn thou me [e], O Lord God, and ſo ſhall I be turned. [e] *Jer.* 31. 18.

Turn, O Lord, the whole ſtream of my affections, from ſenſual love, to the love of thee.

O my God, let thy heavenly love be the conſtant byaſs of my Soul: O may it be the natural ſpring and weight of my heart, that it may always move towards thee.

Thy love, O my God, ſhall hereafter be the ſole rule and guide of my life; I will love thee, and love whatever thou loveſt, and hate whatever thou hateſt, I will believe all the Articles of the Chriſtian Faith, and I will keep thy Holy Will and Commandments, and walk in the ſame all the days of my life.

All this, O my God, I own my ſelf bound to believe and do, and though of my ſelf I am impotent to all good [f], yet by thy help [g] I will perform it; and I hear thy thanks there, O heavenly Father [h], who out of mere compaſſion to my Soul, haſt call'd me to this ſtate of ſalvation, through Jeſus Chriſt our Lord. [f] 2 *Cor.* 3. 4. *John* 15. 5. [g] *Phil.* 4. 13. [h] *Eph.* 1. 3.

Glory be to thee, O Lord, who haſt indulg'd me this opportunity of repentance; Glory be to thee who haſt wrought in me this Will, to renew my Baptiſmal vow. [i] 1 *Pet.* 1. 3.

O my God, I humbly, I earneſtly pray unto thee to give me continual ſupplies of thy grace, that I may continue in thy love unto my lives end, that being *faithfull to death, I may receive the Crown of life* [i]. [i] *Rev.* 2. 10.

O Lord God, I have ſworn [k], and I will perform it, that I will keep thy righteous judgments. [k] *Pſ.* 119. 106.

My heart is empty and diſengag'd, and longs for thee; my heart is entirely devoted to thee: Enter, O my God; poſſeſs it with thy gratious preſence, and fill it with thy love.

Lord, for thy tender mercies ſake, reſtore me to thy favour; to all the graces and privileges of my

my Baptiſm, of which I have been ſpoil'd by my ſins.

Lord, make me a living member of thy Church, the myſtical body of thy Son [l].

O my God, unite me inſeparably to Chriſt my *Head* [m], and from thence let his gracious influences, be ever ſtreaming into my ſoul [n].

*Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son:* But I return with the Prodigal [o]; O let thy paternal bowels yearn on me, and graciouſly receive me.

Lord, ſend thy *Spirit of Adoption* [p] into my heart, to inſtill true filial affections, that I may again be own'd by thee for thy Child, and call thee Father, and ſhare in the bleſſings of thy Children, and at laſt become an Inheritour of the Kingdom of Heaven [q].

O heavenly Father, accept my imperfect repentance, compaſſionate my infirmities, forgive my wickedneſs, purifie my uncleanneſs, ſtrengthen my weakneſs, fix my unſtableneſs, and let thy love ever rule in my heart, through the merits, and ſufferings, and love of the Son of thy love, in whom thou art always infinitely pleas'd [r]. *Amen.*

[l] 1 *Cor.* 12. 13, 27. [m] *Eph.* 1. 23. [n] 4. 15. *Col.* 2. 19. [o] *Luke* 15. 18. [p] *Gal.* 3. 26, 27. [q] *Rom.* 8. 16, 17. [r] *Mat.* 3. 17.

*This Office may be us'd in times of devout Retirement, or on the Lord's day, or in Affliction or Sickneſs, but eſpecially before the Holy Euchariſt.*

*The Motives of Love.*

**Q. Rehearſe the Articles of your Belief.**

**A. I. I Believe in God the Father Almighty, maker of Heaven and Earth.**

**II. And in Jeſus Chriſt his onely Son our Lord,**

**III. Who was Conceived by the Holy Ghoſt, Born of the Virgin** Mary.

IV. Suf-

IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, He deſcended into Hell.

V. The third day He roſe again from the Dead.

VI. He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty;

VII. From thence he ſhall come to judge the quick and the dead.

VIII. I believe in the Holy Ghoſt.

IX. The Holy Catholick Church, the Communion of Saints.

X. The Forgiveneſs of Sins.

XI. The reſurrection of the body.

XII. And the life everlaſting. Amen.

Q. What doſt thou chiefly learn in theſe Articles of thy belief?

A. Firſt, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghoſt, who ſanctifieth me, and all the Elect people of God.

Q. What is the method of the Creed?

A. The Creed teaches me to believe in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with reſpect to his Unity, and then to the Trinity of Perſons in that Unity, Father, Son, and Holy Ghoſt.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church, with regard

gard to its two different ſtates, either Militant below, or Triumphant above.

*Q.* How are the Articles of the Creed Motives of Love?

*A.* Every Article includes a Bleſſing as well as a Myſtery, and is as proper to excite our Love, as to engage our Faith.

*Q.* Give me ſuch a Paraphraſe on the Creed, that throughout the whole, your *Faith may work by Love* *

*A.* I ſhall doe it to the beſt of my power, in ſuch Inſtructive and Pathetical Aſpirations, as follow. * *Gal.* 5.6.

## I Believe.

*Faith working by love.* My Lord and my God, with a full, free and firm aſſent, I believe all the Articles of my Creed, becauſe thou haſt revealed them; I know thou art infallible Truth, and canſt not †, thou art infinite Love ‖, and wilt not deceive me: Glory be to thee. † *Deut.* 32. 4. *Heb.* 6. 18. ‖ *Pſal.* 25.8.

With all my heart, O my God, do I love and praiſe thee, who art ſo infinitely amiable in thy ſelf, and ſo full of love to us, that all I can know, or believe of thee, excites me to love thee.

Lord, daily increaſe my Faith; make it active and fruitfull *, that I may believe and love thee as entirely, as becomes one entirely devoted to thee. * *Jam.* 2. 20.

## In God.

*Its Object. The Unity of God.* I believe, O my God, that thou art *One* *, and that *there is no other God beſides thee*; thou art that One infinite and independent Being, that One onely true God, whom all Men, and all Angels are to Adore: All glory be to thee. * *Deut.* 4. 35. *Iſa.* 44. 6. 45. 5, 6.

O Lord God, help me to love and to praiſe thee with God-like affections, and a ſutable Devotion.

*The Trinity in Unity.* I believe, O my God, that in the Unity of thy Godhead, there is a Trinity of Perſons †, I believe in thee, O Father, Son and Holy Ghoſt, in whoſe Name I was baptized, to whoſe Service I am religiouſly devoted: All glory be to thee. † *Mat.* 3.17. 28. 19. *Joh.* 1. 5, 7.

I believe, I admire, I love, I praiſe, I adore thee, O moſt bleſſed and glorious Trinity, God the Fa-

ther, God the Son, and God the Holy Ghoſt, for being the joint Authours of our Salvation: All glory be to thee.

O ſacred, and dreadfull, and myſterious Trinity, though I cannot conceive thee, yet let me daily experiment thy goodneſs; *Let thy Grace, O Lord Jeſus; let thy Love, O God the Father* *; *let thy Communications, O Holy Spirit, be ever with me.* * 2 Cor. 13. 14.

## The Father,

*The firſt Perſon of the Trinity.*

I believe, and love, and praiſe thee, O my God, the firſt Perſon in the moſt Adorable Trinity; the Fountain of the Godhead; the Eternal Father of thy coeternal Son †, Jeſus my Saviour. † Joh. 1. 18.

*His diſtinctive Property, Father.*

Glory be to thee, O God the Father, *for ſo loving the world* ‖, *as to give thy onely begotten Son to redeem us.* ‖ Joh. 3. 16.

Glory be to thee, O Heavenly Father, for firſt loving us, and giving the deareſt thing thou hadſt for us; O help me to love again, and to think nothing too dear for thee.

## Almighty.

*His Attributes.*

I believe, O my God, that thou art a Spirit [a] moſt pure, and holy [b], and infinite in all perfections [c], in Power [d], and Knowledge *, and Goodneſs [f]; that thou art Eternal [g], Immutable [h], and Omnipreſent [i]; all love, all glory be to thee.

I believe, O Lord, that thou art moſt wiſe [k] and juſt [l], moſt happy [m] and glorious [n], and all-ſufficient [o], moſt gratious and mercifull, and tender, and benign, and liberal, and beneficent [p]; all love, all glory be to thee.

I believe thy Divine Nature, O my God, to be in all reſpects amiable, to be Amiableneſs it ſelf, to be *Love* [q] it ſelf; and therefore I love, I admire, I praiſe, and I adore thee.

Thou, Lord, art my Hope, my Truſt, my Life, my Joy, my Glory, my God, my All, my Love.

[a] Joh. 4. 23, 24. [b] 1 Pet. 1. 16. [c] Pſ. 145. 3. [d] Pſ. 115. 3. * Iſai. 40. 28. [f] Mat. 19. 17. [g] Pſ. 90. 2. [h] James 1. 17. [i] Pſal. 139. 1, &c. [k] Pſ. 147. 5. [l] Rom. 2. 6. [m] Pſal. 16. 11. [n] 1 Tim. 6. 16. [o] 2 Cor. 12. 9. [p] Tit. 3. 4. Eph. 2. 4. Pſal. 51. 1. [q] Cant. 5. 16. 1 Joh. 4. 8, 16.

Baker

## Maker of Heaven and Earth.

*His Works.* I believe, that thou, O Father Almighty, didſt create Heaven and Earth, the whole World, and all things in it, viſible and inviſible, out of nothing, and by thy Word onely *: All glory be to thee. * *Gen.* 1. 1. *Heb.* 11. 3. *Pſal.* 33. 6.

I believe, O thou great Creatour, that thy Divine Love made thee communicate Being to thy Creatures; that thou loveſt all things, and hateſt nothing thou haſt made: Glory be to thee.

I believe, O God, that thou art the ſole Lord, and Proprietour of all things thou haſt made †; that all things do neceſſarily depend on thee; that 'tis in thee onely *we live* ‖, *and move, and have our Being:* All Love, all Glory be to thee. † *Deut.* 10. 14. *Pſal.* 89. 11. ‖ *Acts* 17. 28.

I believe, O thou Communicative Goodneſs, that thou doſt preſerve, and ſuſtain, and protect, and bleſs all things thou haſt made, ſutably to the Natures thou haſt given them *: All Love, all Glory be to thee. * Reade the 145 *Pſalm.*

I believe, O mighty Wiſedom, that thou doſt moſt ſweetly order, and govern, and diſpoſe all things *; even the moſt minute †; even the very ſins of men ‖, to conſpire in thy Glory; O do thou conduct my whole life, ſteer every motion of my ſoul, towards the great End of our Creation; to love, and to glorifie thee. * *Pſal.* 104. 24. † *Mat.* 6. 26, 28. 10. 30. ‖ *Gen.* 50. 20.

I believe, O Lord, that thy Love was more Illuſtrious in the Creation of Man, than in all the reſt of the viſible World; thou wert pleaſed to make him * in thy own Image, and after thy own divine likeneſs: All Love, all Glory be to thee. * *Gen.* 1. 26.

Thou, Lord, didſt make Man for thy ſelf, and all things viſible for man; Thou deſignedſt all creatures for his uſe *, and didſt ſubject them to his Dominion; the very Angels thou didſt charge † to keep him in all his ways; All Love, all Glory be to thee. * *Pſal.* 8. † *Pſ.* 91. 11.

Thy Works, O Lord, are wonderfull and amiable *; I love, and admire, and praiſe thy Univerſal Providence over the whole World; the perpetual flux of thy Goodneſs on every Creature: All glory be to thee. * *Pſal.* 111. 2, 3, 4.

I love and praiſe thee, O my God, for all the particular vouchſafements of thy love to me *, for all thy deliverances and bleſſings, either to my body or to my ſoul, known or unknown †; for all that I do not remember, or did not conſider: All Love, all Glory be to thee. *Pſ.68.19. †Reade the 103 Pſalm.

The longer I live, O my God, the more reaſon I have to love thee, becauſe every day ſupplies me with freſh experiments and new motives of thy manifold love to me; and therefore all Love, all Glory be to thee.

## And in Jeſus.

*The ſecond Perſon in the Trinity, God the Son. His Offices.*

I believe in thee, O Jeſus, and I rejoice in that dear Name which is ſo full and expreſſive of thy Love.

Thou art *Jeſus* our Saviour, becauſe thou cameſt into the World on purpoſe to *ſave us from our ſins* *: All Love, all Glory be to thee. *Mat.1.21.

O be thou ever Jeſus to me; O let me feel the kind force of that ſweet name, in which I and all ſinners do reade our danger, and our deliverance, our guilt, and our ſalvation.

O moſt benign Jeſu! He well deſerves to be *accurſed that does not love thee.* † Who, Lord, can ever hope to ſhare in thy Salvation, who does not love thee his Saviour? † 1 Cor.16.22.

## Chriſt.

I believe, O mercifull Jeſus, that thou art Chriſt [a] the true *Meſſias* [a], the Anointed of the Lord, the promiſed *ſeed which was to bruiſe the Serpent's head* [b], long expected by the Fathers [c], foretold by the Prophets [d], repreſented by Types *, which were all fulfilled in thee, O thou *the deſire of all Nations* [e]: All Love, all Glory be to thee. [a] *Joh.*1.41. *Dan.* 9. 26. [b] *Gen.*3.15. [c] *Luk.*2.25. [d] *Acts* 10. 43. * *Col.*2.17.

I believe that thou, O Jeſus, wert Anointed with the Holy Spirit [g], that all his Gifts and Graces were poured out, and diffuſed like a ſweet ointment on thy ſoul, *without meaſure* [h]; thou art altogether lovely, O Chriſt, and *of thy fulneſs we all receive* [i]: All Love, all Glory be to thee. [f] *Hag.* 2.7. [g] *Acts* 10. 38. [h] *Heb.* 1. 9. [h] *Joh.*3.34. [i] 1. 16.

I believe,

I believe, O thou Anointed of God, that as Kings [k], and Prieſts [l], and [m] Prophets, were heretofore anointed with Material oil; ſo by thy Heavenly Anointing [n], thou waſt Conſecrated to be our Prophet, our King, and our Prieſt, and in all thoſe three Offices, to manifeſt thy Love to us; and therefore all Love, all Glory be to thee.

[k] 1 *Sam.* 15. 1.
[l] *Lev.* 4. 3. 5. 16.
[m] 1 *Kings* 19. 16.
[n] *Mat.* 3. 16.

Glory be to thee, O Chriſt, our Prophet [o], who didſt teach, and reveal, and interpret thy Father's Will, and all ſaving truth to the World.

[o] *Joh.* 4. 25. *Acts* 7. 37. *Luk.* 4. 18.

Glory be to thee, O Chriſt, our King [p], who doſt give Laws to thy People, doſt govern and protect us, and haſt ſubdued all our Ghoſtly Enemies.

[p] *Luk.* 1. 33. 69. 71. [q] *Act.* 3. 26. [r] *Iſa.* 53. 10.

Glory be to thee, O Chriſt, our Prieſt, who doſt bleſs us [q], who didſt offer thy ſelf a ſacrifice [r], and doſt ſtill *make interceſſion for us* [s].

*Eph.* 5. 2. *Heb.* 9. 14. [s] *Rom.* 8. 34.

Our Redemption, our Illumination, our Support is wholly from thy Love, O thou Anointed of God: All Love, all Glory be to thee.

*Heb.* 7. 25.

## His onely Son.

*His two Natures.*

*1. Of God.*

*His Eternal generation.*

I believe that thou, O moſt adorable Jeſus, art the Son of God by ineffable generation [t]; thou didſt from Eternity derive thy Godhead from the Father; *thou art the brightneſs* [v] *of his Glory, and the expreſs Image of his Perſon:* All Love, all Glory be to thee.

[t] *Heb.* 1. 5. *Iſa.* 53. 8. *John* 1. 1. [v] *Heb.* 1. 3.

Thou, O bleſſed Jeſu, art the *onely* Son of God, the *onely begotten Son, full of Grace and Truth* [w]; Thou art the onely *beloved Son, in whom thy Father is well pleaſed*; 'tis onely in thee, and for thee, that Sinners have Hope; and therefore all Love, all Glory be to thee.

[w] *Joh.* 1. 14. 18. 5. 18. *Rom.* 8. 32. *Mat.* 3. 17.

Thou art *equal* [x] to thy Father, O Jeſu, in amableneſs and in love to us, and art equally to be loved by us; and therefore all Love and Praiſe be to the Father *that eternally begat* [y], and to the Son *eternally begotten.*

[x] *Phil.* 2. 6. [y] 1 *Jo.* 5. 1.

## Our Lord.

*His Deity.*

I believe, O thou eternal Son of the Father, that thou art *the great* [a] and *true* [b] *God, Jehovah our Righteouſneſs* [c], *God above all bleſſed for ever* [d], and

[a] *Tit.* 2. 13. [b] 1 *Jo.* 5. 20. [c] *Jer.* 23. 6. *mighty* [d] *Rom.* 9. 5.

*mighty to ſave* [v]: All love, all Glory be to thee.

I believe, O Lord Jeſus, that thou didſt make [x], and *doſt ſuſtain all things by thy Power* [y], and that thou art to be *honoured by Men*, and by *Angels*, as thy Father is honoured [z]: All Love, all Glory be to thee.

I believe, O thou *King of Kings, and Lord of Lords* [a], that thou art the Lord, and the Authour of the new Creation [b], as well as of the old, that thou art more peculiarly Lord of us Sinners by purchaſe [c]; O that I, and all that own thy Dominion, may for ever love, and revere, and obey [d] ſo powerfull and gratious a Lord!

[v] *Iſa.* 63. 1.
[x] *John* 1. 3.
[y] *Heb.* 1. 3.
[z] *Heb.* 1. 6. *Phil.* 2. 10.
[a] *Job.* 5. 23. *Rev.* 19. 16.
[b] *Eph.* 1. 21. 22. 2. 10.
[c] 1 *Cor.* 6. 20.
[d] *Luk.* 6. 46.

## Who was conceived by the Holy Ghoſt.

*2. Of Man in his ſtate of Humiliation. His Conception.*

I believe, O moſt condeſcending Majeſty, that when thou didſt ſtoop ſo low as to aſſume our frail Nature, *the Holy Ghoſt came on thy ſacred Mother, and that the Power of the Higheſt did overſhadow her* [e], and that ſhe did conceive, and lodge thee in her Womb, where thou, who filleſt Heaven and Earth, wert about nine months for our ſakes impriſon'd; and therefore all love, all glory be to thee.

[e] *Luk.* 1. 31, 34, 35, 42.

## Born of the Virgin Mary.

*His Birth.*

I believe, O moſt adorable Humility, that thou waſt at laſt born into the World [f], that thou having onely God for thy Father, and *Mary*, a pure Virgin, for thy Mother, whom *all Generations do call Bleſſed* [g], both thy Conception and Birth were perfectly immaculate, that being without ſin thy ſelf, thou mighteſt be a fit Sacrifice to attone for us Sinners, who being born of unclean Parents, were all by nature unclean [i]; and therefore all love, all glory be to thee, O immaculate *Lamb of God, who takeſt away the ſins of the World* [k].

[f] *Luk.* 2. 6, 7.
[g] *Luk.* 1. 48.
[h] 1 *John* 2. 1, 2.
[i] *Job* 14. 4.
[k] *Joh.* 1. 29.

I believe, O bleſſed Saviour, that the two Natures of God, and of Man, were in thee ſo myſteriouſly united, without either change or confuſion, that they made in thee but one Perſon, but *one Mediatour* [l], *one Lord* [m]: Thou, O Eternal Word, didſt *become fleſh*, and didſt *dwell among us* [n], on purpoſe to ſave us; and therefore all love, all glory be to thee.

[l] 1 *Tim.* 2. 5.
[m] *Eph.* 4. 5.
[n] *Joh.* 1. 14.

Suffered.

## Suffered.

*His Life of Sorrow.*

I believe, O adorable Love, that thy whole life was made up of sufferings, and that for sinfull men, and in particular for me; O let me never cease to adore and love thee.

It was for us Sinners, O tenderest Love, that in thy very infancy thou wast circumcis'd [a], and design'd by *Herod* for slaughter, and forc'd to fly into *Egypt* [b], and therefore I praise and love thee.

It was for us Sinners that thou, O afflicted Love, wert all thy life-long, *a man of sorrows, and acquainted with grief* [c]; that thou wast persecuted and revil'd, *despis'd and rejected*, and hadst *not where to lay thy head* [d], and therefore I am bound to praise, and love thee.

It was for us Sinners, that thou, O compassionate Love, when thou tookest on thee our nature, *wast toucht with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin* [e], that thou mightest the more affectionately pity the weak, and succour the tempted; and therefore I praise and love thee.

It was for us Sinners, that thou, O beneficent Love, didst *go about doing good* [f], preaching repentance, publishing the glad tidings of salvation [g], sending thy Disciples [h], confirming thy heavenly Doctrine by many glorious Miracles [i], and illustrating it by a God-like example; all thy life is full of attractives of sweetest love and pity to us Sinners, which [k] kindly and forcibly constrain us to praise and love thee.

O most exuberant Love, how amiable are all thy Graces, O fill my heart with thy love, and transform me into thy likeness [l], that I may all my life-long imitate thy perfect obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, contempt of the World, Heavenly-mindedness, gratious Condescention, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the sake of that dearest Love, which inclined thee to become incarnate for me.

[a] *Luke* 2. 21.
[b] *Mat.* 2. 13, 16.
[c] *Isa.* 53.3.
[d] *Mat.* 8. 20.
[e] *Heb.* 4. 15.
[f] *Acts* 10. 38.
[g] *Mat.* 4. 17.
*Luke* 4.18.
[h] *Mat.* 10. 1. 5.
[i] 11. 5.
[k] 2 *Cor.* 5. 14.
[l] *Rom.* 8. 29.
*Phil.* 2. 5.

## Under Pontius Pilate.

*His Sufferings previous to his Crucifixion.*

I believe, O my Lord, and my God, that though thou didſt ſuffer all thy life long, yet thy greateſt ſufferings were under the Roman Governour of *Judea, Pontius Pilate*; I believe all thoſe mighty ſufferings, but am as little able to expreſs the greatneſs of them, as I am the greatneſs of thy Love which mov'd thee to ſuffer: All I can doe is, to love and to praiſe thee.

How great were thy ſufferings, O Saviour of the World, when the very apprehenſion of them made thy *Soul very heavy, exceeding ſorrowfull even to death*, made thee *offer up prayers, with ſtrong crying and tears*, that if it were *thy Father's will the Cup might paſs from thee*, threw thee into an *agony and bloudy ſweat* [m], inſomuch that there was an *Angel* ſent from Heaven on purpoſe to *ſtrengthen thee!* O thou agoniſing Love, impreſs on my heart ſo tender a ſenſe of thy ſufferings for me, that I may agoniſe with thee, that I may feel all thy ſorrows, that though I cannot ſweat bloud like thee, I may diſſolve into tears for thee, that I may love and ſuffer with thee throughout every part of thy Paſſion. Heb. 5. 7. [m] Matt. 26. 38. Luke 22. 43, 44.

O ſuffering Jeſus, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve and I love all the way.

I grieve, and I love, when I ſee thee, O Incarnate God, who couldſt command more than twelve legions of Angels for thy reſcue; out of love to Sinners, and in particular to me, one of the vileſt of all that number, humbling thy ſelf to be apprehended, and bound by the rude Souldiers, as a Malefactour [n]. [n] Mat. 26. 47. 53. 57. John 18. 4. [o] Mat. 26.

I grieve, and I love, when I ſee thee, O gracious Lord, for my ſake, betray'd by the treacherous kiſs of *Judas* [o], deny'd by *Peter*, and forſaken of all thy Diſciples. 49, 56, 70. [p] John 18. 12. [q] Mat. 26.

I grieve, and I love, when I ſee thee, O ſpotleſs innocence, out of love to me, dragg'd to *Annas* [p] and *Caiaphas* [q] the High-prieſt, when I ſee thee accus'd by falſe Witneſſes, arraign'd and condemn'd. 57, 59. Luke 22. 66. [r] Mat. 26.

I grieve, and I love, when I ſee thee, O divine Majeſty, out of love to me, ſpit upon, and blindfolded, and buffeted, and mockt [r], ſent to *Pilate* 67. Luke 22. 63.

an

an Infidel Judge [f], then to wicked *Herod* [t], who with his men of war ſet thee at naught, array'd thee in a white Robe of Mockery, and ſent thee again to *Pilate*.

[f] *Mat.* 27. 2.
[t] *Luke* 23. 6. 11. 12.

I grieve, and I love, O injur'd Goodneſs, when I ſee thee, though declar'd innocent by the very Traytour *Judas*, who out of horrour for his Crime, went and hang'd himſelf, though declar'd innocent by *Pilate* himſelf, the Judge to whom thine Enemies appeal'd, yet worried to death by the clamours of the Rabble, that cry'd out *Crucify*, *Crucify*, when I ſee *Barabbas* a Traytor and a Murtherer preferr'd before thee [v].

[v] *Luke* 23. 14, 18, 19, 21.

I grieve, and I love, when I ſee thee, O lover of Souls, for my ſake moſt unjuſtly given up into the hands of Infidel Souldiers, to be ſtript naked, and tied to a Pillar, and ſcourg'd [x]; to ſee *the Plowers plowing on thy back, and making long furrows*.

*Mat.* 27. 3, 4, 5.
[x] *John* 19. 1.

I grieve, and I love, O King of Heaven, when I ſee thee out of love to me, humbling thy ſelf to be array'd in *Purple* [y], *with a Reed in thy hand*, when I ſee thee *crown'd with Thorns*, to multiply thy torments; when I ſee thee mockt by barbarous Wretches, with their bended Knee, and with *hail King of the Jews*.

*Pſal.* 129. 3.
[y] *Mat.* 27. 28, 29.

I grieve, and I love, when I ſee thee, O Lord God, whom the Angels worſhip, *ſpit upon* again, and buffeted [z], and for my ſake, made the extreme ſcorn, and contempt, and ſport, of thy inſolent and inſulting Enemies; and though ſtill declar'd innocent by *Pilate* [a], yet ſurrender'd to the unrelenting Cruelty of the multitude, *to be crucified*.

[z] *Mat.* 15. 19.
[a] *Mat.* 27. 24, 26.

My Lord, my God, my Saviour, with all my heart, I love and adore thy infinite love and benignity to Sinners; with all my heart, I lament and deteſt the hatred, and outrage of Sinners to thee.

## Was crucifyed.

*His Crucifixion.*

I grieve, and I love, O ſorrowfull Jeſus, when I ſee thee for my ſake oppreſt with the weight of thy own Croſs [b], till thy tender Body, quite ſpent with ſufferings, ſank under it [c].

[b] *John* 19. 17.
[c] *Mat.* 27. 32.

I grieve,

I grieve, and I love, O thou great Martyr of Love, when for my ſake I ſee thy virgin Body ſtript naked, thy Hands and thy Feet nail'd to the Croſs; when I ſee thee *crucifi'd between two Thieves* [d], and *numbred with the Tranſgreſſours, when I ſee Gall given thee to eat, and Vinegar to drink* [e]. [d] *Mat.* 27. 38. [e] *Pſal.* 69. 21.

I grieve, and I love, when I ſee thee, O incarnate Deity hanging on the Croſs, and for my ſake, by thy own People, in the height of thy anguiſh, derided, reproacht and blaſphem'd, with *wagging of their heads*, mockt by the Souldiers, and by the impenitent Thief [f]. [f] *Mat.* 27. 39.

I grieve, and I love, when I ſee thee, O God bleſſed for evermore, O Fountain of all bleſſing, hang bleeding on the Croſs, and made *a curſe for me* [g]; How does my indignation ſwell againſt the injuſtice, and ingratitude, and inhumanity of the *Jews*, who could thus cruelly treat ſo unreproachable an Innocence, ſo amiable a Charity, ſo compaſſionate a Saviour! *Luke* 23. 39. [g] *Gal.* 3. 13.

Alas, alas, it was the Sinner, O Love incarnate, rather than the Jew that betray'd, and derided, and blaſphemed, and tortur'd and crucify'd thee; the ſins of lapſt mankind [h], and particularly my ſins, they were thy Tormentours; and therefore from my heart I bewail, deteſt and abjure them. [h] *Iſa.* 53. 6.

My Lord, and my God, inſtill penitential love into my Soul, that I may grieve for my ſins, which griev'd thee, that I may love thee for ſuffering for us Sinners, who occaſion'd all thy griefs; O may I always love thee, O may I never grieve thee more!

## Dead.

*His Death.* I grieve, and I love, O bleeding Love, when I ſee thee on the Croſs, quite ſpent with pain and anguiſh, when I ſee thee in thy dying pangs *commending thy Spirit into the hands of thy heavenly Father* [i] *bowing thy head* [k], and giving up the Ghoſt. Thou, O Lord of life, didſt for us Sinners humble thy ſelf to death, even to the death of the Croſs, a death of utmoſt ſhame and Ignominy, and of torment inſupportable; all love, all glory be to thee. [i] *Luke* 23. 46. [k] *John* 19. 30.

Was ever any ſorrow, O crucify'd Lord, like that ſorrow my ſins created thee?

Was

Was ever any love, O outrag'd Mercy, like that love thou didſt ſhew, in dying for Sinners!

All the frame of Nature, O dying Saviour, fell into convulſions at the crucifixion of their great Creatour; the *Sun was darkned* [l], *the veil of the Temple was rent from the top to the bottom, the Earth quak'd, the Rocks clove aſunder, the Bodies of dead Saints roſe out of their Graves*, inſomuch that *the Centurion* and infidel Souldiers acknowledg'd thee to be *the Son of God*; thou waſt lovely, and glorious, and adorable in thy loweſt humiliation; all love, all praiſe be to thee. [l] *Mat.* 27. 51.

*His unknown Sufferings.*

Thy bodily Sufferings, O almighty Love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all o'er, when I hear thee on the Croſs crying out, *My God, my God, why haſt thou forſaken me* [m]. Ah ſinfull Wretch that I am, how infinite and unconceivable were the inward Dolours and Agonies thou didſt undergo for us Sinners, when thou didſt tread the *Winepreſs* of thy Father's wrath *alone* [n], when it pleas'd thy own moſt beloved Father *to bruiſe thee, and to put thee to grief*, when the *iniquities of* the whole World were *laid on thee* [o], and my numerous ſins increaſt thy load, and heightned thy torment, when thy own Deity withdrew all conſolation from thee, when God, offended by our ſins, did *afflict thee in the day of his fierce anger* [p]; no ſufferings, no love was ever like unto thine for me; no grief, no love but thy own ſhould exceed mine for thee. [m] *Mat.* 27. 46. [n] *Iſa.* 63. 3. [o] *Iſa.* 53. 6, 10. [p] *Lam.* 1. 12.

For whom, O unutterable goodneſs, didſt thou ſuffer the extreme bitterneſs of ſorrow, but for the vileſt of all thy Creatures, ſinfull man, and for me one of the worſt of Sinners? and therefore I praiſe and love thee.

For what end didſt thou ſuffer, O moſt ardent Charity, but to ſave Sinners from all things that were deſtructive, the Curſe of the Law [q], the Terrours of Death [r], the Tyranny of Sin [s], the Powers of Darkneſs, and Torments Eternal [t], to purchaſe for us all things conducible to our Happineſs [v], Pardon and Grace, Conſolation and Acceptance, and the Everlaſting Joys and Glories of the Kingdom of Heaven; and therefore I praiſe and love thee. [q] *Gal.* 3. 13. [r] *Heb.* 2. 14, 15. [s] *Rom.* 6. 14. [t] 1 *Theſſ.* 1. 10. [v] *Eph.* 1. 7. *Heb.* 9. 12, 15.

Out

Out of what motive didſt thou ſuffer, O boundleſs Benignity, but out of thy own preventing love [x], free mercy, and pure compaſſion, and therefore I praiſe and love thee.

When no other Sacrifice could attone thy Father's Anger, O thou the beloved Son of God, and reconcile Divine Juſtice and Mercy together, but the Sacrifice of God incarnate, who as man was to die [y], and to ſuffer in our ſtead, as God was to merit and make ſatisfaction for our ſins; 'twas then that thou, O God the Son, didſt become Man, the very meaneſt of Men, didſt *take upon thee the form of a Servant* [z], and didſt on the Croſs ſhew us the myſtery and the Miracle of Love, God crucified for Sinners, and Sinners redeem'd by the bloud of God [a].

O thou propitious Wonder, God incarnate on the Croſs, by what Names ſhall I adore thee, all are too ſhort, too ſcanty to expreſs thee, Love onely, nothing but Love will reach thee, thou art Love [b], O Jeſu, thou art all love, O tendereſt, O ſweeteſt, O pureſt, O deareſt Love, ſoften, ſweeten, refine, love me into all Love like thee!

By the love of thy Croſs, O Jeſu, I *live* [c], in that I will onely *glory*, that above all things will I ſtudy [d], that before all things will I value [e]; by the love of thy Croſs I will take up my Croſs daily [f], and follow thee, I will perſecute and torment, and crucify [g] my ſinfull Affections and Luſts, which perſecuted, tormented and crucify'd thee; and if thy love calls me to it, I will ſuffer on the Croſs for thee, as thou haſt done for me [h].

How illuſtrious and amiable were thy Graces amidſt all thy Sufferings, O thou afflicted Jeſu; I admire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee, but I muſt deſire above all things to be like my Beloved; O give me grace to tread in thy *ſteps* [i], and conform me to thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be lov'd by thee.

[x] 1 *John* 19.
[y] *Heb.* 9. 28.
[z] *Phil.* 2.
[a] *Acts* 20. 28.
[b] 1 *John* 8.
[c] *Gal.* 2. 20. 6. 14.
[d] 1 *Cor.* 2.
[e] *Phil.* 3.
[f] *Luke* 9. 23.
[g] *Rom.* 6. *Gal.* 5. 24.
[h] *Acts* 20. 13.
[i] 1 *Pet.* 2. 21.

And

## And Buried, He descended into Hell.

His Burial and descent.

I believe, O crucified Love, that thou wast really dead, and that there was a separation of thy Body and Soul: That *thy side* was mortally wounded, and *pierced with a Spear* on the Cross [k], and thy sacred Body was buried [l], to assure us of thy death: All love, all glory be to thee.

I believe, O pierced, O wounded Love, that thy Soul in the state of separation did descend into Hell [m], to vanquish Death and all the Spirits of darkness in their own Dominions, and therefore I adore and love thee.

Glory be to thee, O thou great Champion of Love, who didst for our sakes singly encounter all our ghostly Enemies, who didst thy self *taste of death* [n], that thou mightest take away the *sting of death* [o], who didst wrestle with *principalities and powers* [p], and all the force of Hell that we might share in thy Victory; for which wonderfull Salvation I will always praise and love thee.

[k] *Joh.* 19. 34.
[l] *Mat.* 27. 57, 60.
[m] *Eph.* 4. 9.
[n] *Heb.* 2. 9.
[o] 1 *Cor.* 15. 55, 56, 57.
[p] *Col.* 2. 15.

## The third day he rose again from the dead.

His state Exaltation.

His Resurrection.

I believe, O Almighty Love, that, according to the Types and Prophecies which went before of thee [q], and according to thy own infallible predictions, thou didst by thy own power [r] rise from the dead the third day: All love, all glory be to thee.

Glory be to thee, who didst lie so long in the Grave to undergo the full condition of the dead, and to convince all the world thou wert dead; and didst rise so soon that thou mightest not see corruption [s] or retard our joy [t]; All love, all glory be to thee.

[q] *Luk.* 24. 26, 27. *Mat.* 12. 40.
[r] *Joh.* 2. 19.
[s] *Acts* 2. 31.
[t] *Joh.* 16. 22.

## He ascended into Heaven.

His Ascension.

I believe, O Victorious Love, that thou, after thy conquest over Death and Hell, didst ascend in triumph to Heaven [v], that thou mightst prepare *Mansions* for us [x], and from thence as Conquerour bestow the gifts of thy conquest on us [y], and above all the gift of thy Holy Spirit [z]; that thou mightst enter

[v] *Luk.* 24. 51. *Acts* 1. 9, 10.
[x] *Joh.* 14. 2.
[y] *Eph.* 4. 8.
[z] *Joh.* 16. 7.

enter into the Holy of Holies, as our great High-prieſt [a], to preſent to thy Father the ſweet-ſmelling Sacrifice of his crucified Son, the ſole propitiation for Sinners; and therefore all Love, all glory be to thee. [a] *Heb.* 6. 19, 20. 10. 20, 21.

Glory be to thee, O Jeſu, who didſt leave the world and aſcend to Heaven about the 33[d] year of thy age, to teach us in the prime of our years to deſpiſe this world, when we are beſt able to enjoy it, and to reſerve our full vigour for Heaven and for thy Love.

O thou whom my Soul loveth, ſince thou haſt left the world, what was there ever in it worthy of our Love! O let all my affections aſcend after thee, and never return to the earth more; for *whom have I in heaven but thee? and there is none upon earth that I deſire in compariſon of thee* [b]. [b] *Pſal.* 73. 25.

## And ſitteth at the right hand of God the Father Almighty.

*His Seſſion.* I believe, O Triumphant Love, that thou now ſitteſt in full and peacefull poſſeſſion of bliſs [c], and at the right hand of God, that thy humane Nature is exalted to the moſt honourable place in Heaven, where thou ſitteſt on thy throne of glory, ador'd by Angels [d], and interceding for Sinners [e]; and therefore all love, all glory be to thee. [c] 1 *Pet.* 3. 22. [d] *Rev.* 5. 8, 9, 12. [e] *Rom.* 8. 34.

Glory be to thee, O Love enthron'd, thy Reſurrection, Aſcenſion and Seſſion, are all ſignal inſtances of thy love, and earneſts of our future felicity, the entire purchaſe of thy love: All our hopes of Heaven, our Reſurrection, Aſcenſion and Glorification depend on, and are derived from thine, and are all the trophies of thy love to us; and therefore I will ever praiſe and love thee.

## From thence he ſhall come to judge the quick and the dead.

*His coming to Judgment.* I believe, O Glorified Love, that from thy Throne at God's right hand, where thou now ſitteſt, thou wilt come again [f] to judge the world, attended with thy holy Angels [g]. All glory be to thee. [f] *Acts* 1. 11. [g] *Phil.* 3. 2[illegible] 2 *Theſſ.* 1. 7.

All

All the Dead, who ſhall be wak'd out of their Graves when the Angel ſhall blow the laſt Trump [b], and all that are then Quick, and alive, ſhall then appear before thee. All glory be to thee. [b] 1 *Cor.* 15. 52.

I believe, Lord, that I and all the world ſhall give a ſtrict account of all our thoughts, and words, and actions; that the Books will be then opened, that out of thoſe dreadfull Regiſters we ſhall be judged [i]; that Satan and our own Conſciences will be our accuſers. O let the laſt Trump be ever ſounding in my ears, that I may ever be mindfull of my great accounts [k], and that I may neither ſpeak, nor doe, nor think any thing that may wound my own Conſcience, or provoke thy Anger, or make me tremble at the awfull day. [i] *Rom.* 14. 10. *Matt.* 12. 36. *Rev.* 20. 12. [k] *Eccleſ.*

I know, O thou adorable Judge, that Love onely ſhall then endure that terrible Teſt, that Love onely ſhall be acquitted, that love onely ſhall be eternally bleſt; and therefore I will ever praiſe and love thee. 12. 13, 14.

Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all Judgment* [l]. [l] *Joh.* 5. 22.

How can they that love thee, O Jeſu, ever deſpond, though their love in this life is always imperfect, when at laſt they ſhall have Love for their Judge, Love that hath felt and will compaſſionate all their infirmities? and therefore all love, all glory be to thee.

## I believe in the Holy Ghoſt.

*The Third Perſon in the Trinity.*

I believe in thee, O thou Spirit of God, the third Perſon in the moſt adorable Trinity; I believe, O bleſſed Spirit, that thou art the Lord [m], that thou art [n] God [o] eternal and omniſcient [p], a Perſon diſtinct from both the Father and the Son, eternally proceeding from both [q], and equally ſent by both [r], and joint-authour with both of our Salvation; and therefore all love, all glory be to thee. [m] 2 *Cor.* 3. 17, 18. [n] *Joh.* 4. 24. *Acts* 5. 3. [o] *Heb.* 9. 14. [p] 1 *Cor.* 2. 10. [q] *Matt.* 10. 20. [r] *Joh.* 14. 26. 16. 7.

I believe, O bleſſed Spirit, that thou art Holy, eſſentially Holy [s], in reſpect of thy own Divine Nature, and being eſſentially Holy, art infinitely Amiable; and therefore all love, all glory be to thee. *Rom.* 8. 9.

I believe, O bleſſed Spirit, that thou art perſonally Holy, that thou art the Authour of all inter- [s] 1 *Pet.* 1. 15.

nal

nal Holineſs, and of all internal and ſanctifying Grace [t], that thou art the principle of all ſpiritual life in us [v]; and therefore all love, all glory be to thee.

Glory be to thee, O Love Incarnate, for ſending the Spirit in thy ſtead, and for promiſing it to our Prayers [x]; all love, all glory be to thee.

Glory be to thee, O Spirit of Love, for *ſhedding the Love of God abroad in our hearts* [y], for filling all that love thee with exuberance of joy and conſolation; all love, all glory be to thee.

O thou bleſſed Spirit the Comforter, purifie my Soul, and infuſe thy love into it, and conſecrate it to be thy Temple [z], and fix thy Throne immovably there, and ſet all my affections on fire, that my heart may be a continual Sacrifice of Love offer'd up to thee, and the flame may be ever aſpiring towards thee.

[t] *Gal.* 5. 22.
[v] *Joh.* 3. 5.
[x] *Luk.* 11. 13.
[y] *Rom.* 5. 5.
[z] 1 *Cor.* 6. 19.

## The Holy Catholick Church.

*Our Belief of the Church* 1. *Militant. Its Nature.*

I believe, O bleſſed and adorable Mediatour, that the Church is a Society of perſons, founded by thy love to Sinners [a], united into one Body of which thou art the Head [b], initiated by Baptiſm [c], nouriſh'd by the Euchariſt [d], govern'd by Paſtours commiſſion'd by thee, and endow'd with the power of the Keys [e], profeſſing the Doctrine taught by thee [f], and deliver'd to the Saints [g], and devoted to praiſe and to love thee.

I believe, O holy Jeſus, that thy Church is holy like thee its Authour; holy by the original deſign of its Inſtitution [h], holy by baptiſmal dedication, holy in all its adminiſtrations which tend to produce holineſs [i]; and though there will be always a mixture of good and bad in it in this world [k], yet that it has always many real Saints in it; and therefore all love, all glory be to thee.

I believe, Lord, this Church to be Catholick, or Univerſal, made up of the collection of all particular Churches; I believe it to be Catholick in reſpect of time, comprehending all ages to the world's end, to which it is to endure [l]; Catholick in reſpect of all places, out of which Believers are to be gather'd [m]; Catholick in reſpect of all ſaving Faith, of which this Creed contains the ſubſtance, which ſhall in it always be taught [n]; Catholick in reſpect of

[a] *Matt.* 18. 18. *Eph.* 5. 25. [b] *Col.* 1. 18. [c] *Matt.* 28. 19. [d] 26. 26. [e] *Matt.* 18. 18. *Joh.* 20. 22, 23. [f] *Acts* 2. 41, 42— [g] *Jude* 3. [h] 2 *Tim.* 1. 9. [i] 2 *Tim.* 2. 19. [k] *Matt.* 13. 24. [l] *Matt.* 16. 18. *Matt.* 28. 20. [m] *Mat.* 28. 19. [n] *Joh.* 16. 13.

of all Graces, which shall in it be practised, and Catholick in respect of that Catholick War it is to wage against all its ghostly enemies, for which it is called Militant: O preserve me always a true Member of thy Catholick Church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of the particular Church of *England*, whose Faith, and Government, and Worship, are Holy, and Catholick, and Apostolick, and free from the extremes of Irreverence or Superstition, and which I firmly believe to be a sound part of thy Church Universal, and which teaches me Charity to those who dissent from me; and therefore all Love, all Glory be to Thee.

O my God, give me grace to continue stedfast in her bosom, to improve all those helps to true Piety, all those means of Grace, all those incentives of thy Love, thou hast mercifully indulged me in her Communion, that I may with primitive affections and fervour praise and love thee.

## The Communion of Saints.

Communion. I believe, O King of Saints, that among the Saints on Earth, whether real, or in outward profession onely, there ought to be a mutual catholick participation of all good things[o], which is the immediate effect of catholick Love. Thou, O God of Love, restore it to thy Church. [o] *1 Joh.* 1. 7.

I believe, O thou God of Love, that all the Saints on Earth by profession ought to communicate one with another, in evangelical Worship, and the same holy Sacraments, in the same Divine and Apostolical Faith [p], in all Offices of corporal [q] and spiritual Charity [r], in reciprocal delight in each others Salvation, and in tender sympathy as members of one and the same Body [s]; O God of Peace, restore in thy good time this Catholick Communion, that with one heart and one mouth we may all praise and love thee.

[p] *Acts* 2. 42, 46.
[q] *Gal.* 6. 10.
[r] *Rom.* 12. 9, &c. *1 Thes.* 5. 14.
[s] *Heb.* 10. 25.

O my God, amidst the deplorable divisions of thy Church, O let me never widen its breaches, but give me catholick Charity to all that are baptiz'd in thy Name, and catholick Communion with [t] *1 Cor.* 12. all

all Chriſtians in deſire. *O* deliver me from the Sins and Errors, from the Schiſms and Hereſies of the Age. O give me grace to pray daily for the peace of thy Church [r], and earneſtly to ſeek it, and to excite all I can to praiſe and to love thee. [r] Pſ. 122. 6.

*I* believe, O moſt holy Jeſu, that thy Saints here below have communion with thy Saints above [w], they praying for us in Heaven, we here on Earth, celebrating their memorials, rejoycing at their bliſs, giving thee thanks for their labours of love, and imitating their examples, for which all love, all glory be to thee. [w] Heb. 12. 22.

I believe, O gratious Redeemer, that thy Saints here on Earth have Communion with the holy Angels above; that they are *miniſtring Spirits* [x] *ſent forth to miniſter for them who ſhall be heirs of Salvation*, and watch over us [y], and we give thanks to thee for their protection, and emulate their inceſſant praiſes and ready obedience; for which all love, all glory be to thee. [x] Heb. 1. 14. [y] Pſal. 34. 7.

I believe, O my Lord and my God, that the Saints in this life have Communion with the three Perſons of the moſt adorable Trinity [z], in the ſame moſt benign influences of love, in which all three conſpire; for which all love, all glory be to thee, O Father, Son and Holy Ghoſt, world without end. [z] 1 Joh. 1. Phill. 2.

Glory be to thee O Goodneſs infinitely diffuſive, for all the Graces, and bleſſings in which the Saints communicate, for breathing thy love into thy myſtical body, as the very Soul that informs it that all that believe in thee may love one another, and all joyn in loving thee.

## The forgiveneſs of Sins.

*Reconciliation with God.*

I believe, O my God, that none can forgive Sins but thou alone [a], and that in thy Church forgiveneſs is always to be had; and for ſo ineſtimable a bleſſing all love, all glory be to thee. [a] Mat. 9.

I believe, O thou lover of Souls, that without true repentance we cannot hope for pardon [b], that our repentance is at the beſt imperfect, that it is out of thy mere mercy, O heavenly Father [c], and for the merits and paſſion of thy crucified Son [d] that thou doſt accept our imperfect repentance, and art pleas'd to forgive us; and therefore all love, all glory be to thee. [b] 1 Joh. 1. 9. [c] 3 Tit. 4. 5. [d] 1 Pet. 1. 18.

Glory

Glory be to thee, O moſt adorable Trinity, for thy infinite love in our forgiveneſs [e]; Glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghoſt purifying. I miſerable ſinner, who ſigh, and pant, and languiſh for thy forgiveneſs, and to be at peace with thee [f], praiſe, and adore, and love that moſt ſweet, and liberal, and tender, and amiable mercy, that delights in forgiving ſinners.

[e] *Rom.* 5. 8, 10.

[f] *Rom.* 5. 1.

## The Reſurrection of the Body.

I believe, O victorious Jeſu, that by the virtue of thy Reſurrection all the dead ſhall riſe [g], bad as well as good; all love, all glory be to thee, by whom *death is ſwallowed up in victory* [h].

I believe, O Almighty Jeſu, that by thy power all ſhall riſe with the ſame bodies they had on earth [i]; that thou wilt recollect their ſcattered duſt into the ſame form again, that our Souls ſhall be re-united to our Bodies, that we ſhall be judged both in Body and Soul, for the ſins committed by both, that the Bodies of the wicked ſhall be fitted for torment, and the Bodies of the Saints chang'd in quality, and made glorify'd Bodies [k], immortal and incorruptible, fitted for heaven and eternally to love and enjoy thee; for which glorious vouchſafement I will always praiſe and love thee.

[g] 1 *Cor.* 15. 20. *John.* 5. 28, 29.

[h] 1 *Cor.* 15. 54.

[i] *Job* 19. 26.

[k] 1 *Cor.* 15. 53. *Phil.* 3. 21.

## And the Life everlaſting.

I believe, O great judge of Heaven and Earth, that after all the Quick and Dead have appear'd before thy judgment-ſeat, then the moſt juſt and unrepealable Sentence ſhall paſs, and be executed to all eternity, joyful only to thoſe that love thee; and therefore all love, all glory be to thee.

I believe, O righteous Jeſu, that the wicked ſhall be ſet on thy *left hand*, and be damn'd to Hell, to be tormented with everlaſting and unconceivable anguiſh and deſpair, by the Devil and his Angels [l] and their own Conſcience, both in Soul and Body, in the lake of fire and brimſtone *, from which there never can be any redemption; O juſt reward of thoſe that do not love thee.

[l] *Matt.* 25. 41.

* *Rev.* 14. 10, 11.

O merciful Jeſu, how deſirous art thou that we ſhould be happy in loving thee, when thou haſt

created Hell on purpose to deter us from hating thee, and Heaven to compel us to love thee; and therefore all Love, all Glory be to Thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the beatifick Vision and love of thy self in Heaven [m], with a happiness of Body and Soul, which shall be in all respects most perfect, eternal, and unchangeable [n], that they shall never sorrow nor sin more [o], which is all the free gift of thy infinite love [p], O heavenly Father, and the purchase of thy bloud, O God incarnate; for which I will ever, to the utmost of my power, adore and love Thee.

O boundless Love, when shall I love thee in Heaven without either coldness or interruption, which, alas! too often seize me here below?

When, O my God, O when shall I have the transporting vision of thy most amiable goodness, that I may unalterably love thee, that I may never more offend thee?

*O Thou whom my Soul loveth*, I would not desire Heaven, but because thou art there, for thou makest Heaven where-ever Thou art.

I would not, O Jesu, desire Life-everlasting, but that I may there everlastingly love thee.

O inexhaustible Love, do thou eternally breathe love into me, that my love to thee may be eternally increasing, and tending towards infinity, since a love less than infinite is not worthy of thee.

[m] 1 Joh. 3. 2. 1 Cor. 13. 12.
[n] 1 Pet. 1. 4.
[o] Rev. 21. 4.
[p] Mat. 25. 34.

## Amen.

O thou great author and finisher of our Faith, do thou daily increase my Faith and heighten my Love; O grant that in holy ardours of love, to love crucify'd, my love may at last ascend to the region of love, that I may have nothing to do, to all eternity, but to praise and to love thee. *Amen.* O infinite Love, *Amen, Amen.*

*This Office may be divided into several parts, and used on the Lords days, or on Holy-days, especially on the great Festivals of* Christmas, Easter, Pentecost, *in Lent also, and particularly on* Good-friday, *and before the reception of the blessed*

*bleſſed Sacrament, as is moſt ſutable to the occaſion, or to the ſtate, temper and diſpoſition of every devout Soul.*

The Fruits of Love.

Q. You ſaid your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments.

Tell me how many there be.

A. Ten.

Q. Which be they?

A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the Houſe of Bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel and the stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt doe no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: my duty towards God, and my duty towards my Neighbour.

Q. What

Q. What is thy duty towards God?

A. My duty towards God is,

I. II. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my Soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him.

III. To honour his holy Name and his Word.

IV. And to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour is,

To love him as my self, and to doe to all men as I would they should doe to me.

V. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, spiritual Pastours and Masters, To order my self lowly and reverently to all my betters.

VI. To hurt no body by word or deed.

VII. To be true and just in all my dealings.

VIII. To bear no malice nor hatred in my heart.

IX. To keep my hands from picking and stealing.

X. And my tongue from evil-speaking, lying and slandering.

XI. To keep my body in temperance, soberness and chastity.

XII. Not to covet and desire other mens goods, but to learn and labour truly to get mine own living, and to doe my duty in that state of life unto which it shall please God to call me.

Q. You have shew'd me how the Creed presents to us the Motives; shew me next how the Ten Commandments contain the Fruits, or Effects of Divine Love.

*A.* Jesus our Love, the great Prophet of Love, has given us this trial of our Love, *If ye love me, keep my Commandments* [q]. [q] John 14. 15.

Q. Are there not some general Rules, very useful to be observ'd, in expounding the Commandments?

*A.* Divine Love does suggest to us the best Rules, and is the best Expositour to teach us the full importance of every Command.

Q. Shew me how:

*A.* The Love of God does necessarily include these two things, a tenderness to please, and a fearfulness to offend our Beloved; and this Love will be a sure guide to us, in both the affirmative and the negative part of each Command.

Q. Express this more distinctly:

*A.* I shall do it in these following particulars.

*Rules for expounding the Commandments.*

1. O my God, when in any of thy Commands a duty is enjoyn'd, Love tells me the contrary evil is forbidden; when any evil is forbidden, Love tells me the contrary duty is enjoyn'd [r] O do thou daily increase my love to good, and my antipathy to evil. [r] 2 Cor. 6. 14.

2. Though thy Commands and Prohibitions, O Lord, are in general terms, yet let thy love direct my particular practice, and teach me, that in one general are imply'd all the kinds, and degrees, and occasions, and incitements, and approaches, and allowances, relating to that good or evil, which

are also commanded [r] or forbidden, and give me grace to pursue, or to fly them.

[r] *Mat.* 5. 21,22,28.

3. O my God, keep my love always watchful, and on its guard, that in thy negative Precepts I may continually resist evil; keep my love warm with an habitual zeal, that in all thy affirmative Precepts I may lay hold on all seasons and opportunities of doing good. 1 *Thess.* 5. 22.

4. Let thy love, O thou that only art worthy to be belov'd, make me careful to perswade, and engage others to love thee, and to keep thy Commands, as well as my self [t].

[t] *Heb.* 10. 24.

5. None can love thee, O Lord, and endeavour to keep thy holy Commands, but his daily failings in his duty, his frequent involuntary and unavoidable slips and surreptions, and wandrings afflict and humble him [u], the infirmities of lapst nature create him a kind of perpetual martyrdom, because he can love thee no more, because he can so little serve thee. *Mat.* 5. 16. [u] *Prov.* 24. 16.

But thou, O most compassionate Father, in thy Covenant of Grace dost require sincerity [x], not perfection; and therefore I praise and love thee. [x] 2 *Cor.* 8. 12.

O my God, though I cannot love and obey thee as much as I desire, I will do it as much as I am able, I will to the utmost of my power keep *all thy Commandments, with my whole heart, and to the end* [y]; O accept of my imperfect duty, and supply all the defects of it by the merits, and love, and obedience of Jesus thy Beloved. [y] *Ps.* 119. 2,6,112.

6. Glory be to thee, O thou supreme Law-giver, for delivering these Commands to sinful men; they are the words which thou thy self, O great *Jehovah* didst *speak*. O let me ever have an awful regard for every word thou hast spoken; O let me ever love thee for speaking them, and for giving us the Laws of Love.

7. Glory be to thee, O Lord God, who to make every one of us sensible of our obligation, hast given all thy Commands in the second Person, and by saying *Thou*, hast spoken in particular to every Soul, that every Soul might love and obey thee.

Glory be to thee, O my God, who in this short abstract, in these Ten Commandments hast compris'd the full extent of our duty, all the effects of Divine Love,

Teach

Teach me, O Lord, to examine my Love by thy Commands, that I may know how to pleaſe thee, that I may know wherein I have offended thee, and grieve for my offences, that I may bewail all my commiſſions of ſin, all my omiſſions of duty:

Teach me, O Lord, by this thy Law, which is the rule of Love, and of all my Actions, to examine not only my ſeveral ſins, but alſo all their ſeveral aggravations, whether they have been wilfull, or known, or frequent, or obſtinate, or habitual, or enſnaring to others, that Love may ſhed the more tears, and in ſome meaſure proportion my contrition to my guilt.

8. Glory be to thee, O Lord God, who giveſt us Chriſtians higher obligations to keep thy Commands than thou didſt to the Jews, they had only the memory of their temporal deliverance out of the Land of *Egypt*, and the Houſe of Bondage, ſet before them, we are deliver'd out of ſpiritual *Egypt*, from the bondage of Sin, the power of *Satan*, and the torments of Hell; O give us grace to exceed them as much in our love, and thankſgiving, and obedience, as we do in our bleſſings.

9. Glory be to thee, O great *Jehovah*, who to conſtrain us to love and obey thee, art pleas'd to honour every faithful Soul with a near and intimate propriety in thy ſelf, and graciouſly to declare, I am thy Lord thy God.

O merciful Lord, what is it poſſible for me to deſire more than to have thee for my God [z]? If thou be my God, the relation ought to be mutual, and I muſt be thy Servant; Lord be thou mine, and I will be for ever thine.

My Beloved is mine, and I am his.

My God, my Father, my Friend, my Love, whatever is thine I will love, and particularly thy Law will I love for teaching me to love thee, thy Law I will highly eſteem, and diligently read and ſtudy, thy Law ſhall be daily *my delight, my counſellour, and my meditation* [a].

O my good God, keep me always thine, and let nothing ever divorce me from thy love.

Q. You have laid down proper rules for interpreting the Commandments, ſhew me now how they are divided.

[z] *Gen.* 17. 7. *Deut.* 26. 17. *Exod.* 19. 5, 6.

[a] *Pſal.* 119. 24, 97.

A. Into

*A.* Into two ſorts, or Tables, ſuitable to the two reſpects they have, to God, and to our Neighbour.

*The First Table.*

*Q.* Begin with the firſt Table, and ſhew me the number and order of the Commands which it contains.

*A.* It contains the four firſt Commands which relate to God, and teach us the Worſhip of God, even that reverential Love we are to pay to God, which naturally ariſes from a true ſenſe of his infinite both goodneſs and greatneſs.

This Worſhip of God is either inward or outward.

The inward Worſhip, being that of the Heart, is the nobler of the two, and this, together with the right Object of our Worſhip, is taught in the Firſt Commandment, as the foundation of all the reſt.

The outward is compris'd in the three following, which teach us the regulation of God's Worſhip, in reference to our Geſtures in the Second, to our Tongues in the Third, to our Time in the Fourth.

*Q.* Which are the duties of the Second Table?

*A.* They are the Six remaining Commands, which do all relate to our Neighbour, of which I ſhall ſpeak in their due place.

*Q.* What have you farther to obſerve of the Commandments in general?

*A.* 'Tis obſervable that thoſe which refer to God are put firſt, to teach us that the Love of God is the chief and original Command, and ought chiefly to be ſtudied, and to teach us alſo, that all the duties of the Second Table muſt yield to the Firſt, whenever they ſtand in any competition [b].

[b] *Luke* 14. 26.

*Q.* Go over all the Ten Commandments in particular, and ſhew me how they are all the genuine fruits and effects of Divine Love, exercis'd either in doing good, or eſchewing evil.

*A.* I ſhall gladly do it, and as diſtinctly as poſſibly I can, taking every Commandment apart.

The

## The First Commandement.

*Duties commanded.*

O thou who only art *Jehovah*, if thou be my God, and if I truly love thee, I can never suffer any creature to be thy Rival, or to share my heart with thee; I can have no other God, no other Love but only thee [c].

[c] *Mat.6. 24.*

O infinite Goodness, thou only art amiable, whatever is amiable besides thee, is no farther amiable, than it bears some impressions on it of thy amiableness; and therefore all Love, all Glory be to thee alone.

O my God, O my Love, instill into my Soul so entire reverential a Love of thee [d], that I may love nothing but for thy sake, or in subordination to thy Love.

[d] *Deut.* 12.

O Love, give me grace to study thy Knowldg [e], that the more I know thee, the more I may love thee.

[e] *Joh.*17.

O my God, O my *Love*, do thou create in me a stedfast Faith [f] in the veracity, a lively Hope [g] in the promises, a firm trust [h] in the Power, a confident reliance [i] on the Goodness, and a satisfactory acquiescence [k] in the All-sufficiency of thee my Beloved.

[f] *Heb.*11. 6. [g] 1 *Per.*1. [h] *Ps.* 9. [i] *Ps.* 34 [k] *Ps.* 62. 2, 5.

O my God, O my Love, do thou create in me an ardent desire of the presence [l] an heavenly delight in the fruition [m] of thee my Beloved.

[l] *Ps.* 42 1. [m] 37, 4.

O my God, O my Love, fill my heart with Thanksgiving [n] for the Blessings, Praise [o] of the Excellence, Adoration of the Majesty [p], Zeal [q] for the Glory of thee my Beloved.

[n] 34. 1. [o] 147. 1. [p] 99. 5. [q] 1 *Cor.*10. 31.

O my God, O my Love, fill my heart with a true Repentance [r] for offending, with a constant fear [s] of provoking thee my Beloved.

[r] *Ezek.* 18. 30. [s] *Ps.*112.1.

O my God, O my Love, fill my heart with an affective Devotion [t] in Prayer, and with a profound Humility [u], in ascribing all Honour to thee my Beloved.

[t] *Ja.* 5. 16. [u] *Ps.*1 : 5.1.

O my God, O my Love, create in me a sincere Obedience [w] to all the commands, a submissive Patience [x] under all the chastisements, an absolute Resignation [y] to all the disposals of thee my Beloved.

[w] *Mat.*7. 21. [x] *Ps.* 39. 9. [y] *Mat.* 26.

O my 39;

O my God, O my Love, let thy All-powerful Love abound [z] in my heart, and in the hearts of all that profeſs thy name, that in all theſe, and in all other poſſible inſtances of thy Love, our Souls may be continually employed to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking occaſions to excite all I can [a] to adore and love thee.

*Sins forbidden.*

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All ſelf-love [b], and inordinate love of things below [c].

All wilfull and affected ignorance [d]:

All Atheiſm [e], or having no God; and Polytheiſm [f], or having more Gods than one.

All Hereſie [g], Apoſtaſie [h], and Infidelity [i].

All preſumption [k] and deſpair [l], diſtruſt [m] and carnal ſecurity [n].

*All voluntary humility and worſhipping of Angels* [o]; Reliance on the creature [p], or recourſe to evil ſpirits [q].

All unthankfulneſs [r] and irreligion [s], lukewarmneſs [t] and indifference [u].

All impenitence [w] and diſregard of divine wrath [x].

All indevotion [y] and pride [z], diſobedience [a] impatience and murmuring [b].

All the leaſt tendencies [c] to any of theſe Impieties.

From all theſe and the like hateful violations of thy Love, and from that vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithful people:

O my God, O my Love, I earneſtly pray, that thy love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

[z] *Phil.* 1. 9.
[a] *Pſ.* 34. 3. 107. 8.
[b] 2 *Tim.* 3. 2
[c] 1 *Joh.* 2. 15
[d] 2 *Theſ.* 1. 8
[e] *Pſ.* 14. 1:
[f] *Jer.* 16. 11.
[g] 2 *Pet.* 2. 1.
[h] *Heb.* 10. 39.
[i] 2 *Theſ.* 2. 12.
[k] *Pſ.* 50. 21:
[l] *Mat.* 27. 5
[m] *Pſ.* 78. 22
[n] *Eccl.* 8. 11
[o] *Col.* 2. 18.
[p] *Pſ.* 52. 7.
[q] *Lev.* 20. 6
[r] 2 *Tim.* 3. 2:
[s] *Pſ.* 10. 4:
[t] *Rev.* 3. 15, 16.
[u] *Zeph.* 1; 12.
[w] *Luke* 19. 41.
[x] *Iſa.* 5. 12.
[y] *Iſa.* 29. 13.
[z] *Pro.* 8. 13.
[a] *Rom.* 2. 8.
[b] 1 *Cor.* 10. 10.
[c] *Pſ.* 14. 1. 4

## The Second Commandment.

*Sins forbidden.*

O my God, O my Love, I know the true Love of thee is incommunicable to any but thee; and therefore I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory. All

All making of Idols or falſe Gods, or of graven Images, with intent of worſhipping and bowing down before them [a].

All repreſentations or picturing of thee, O my God, by viſible likeneſſes of things in Heaven or in Earth.

All corporeal ſhapes, which are infinitely unſutable to thy inviſible and ſpiritual nature, and derogatory from thy adorableneſs [b].

All Idolatry [c], and Religious invocation of Creatures [d].

All Sacrilege [e], and prophanations of thy Houſe, and of things ſacred [f].

All abuſe, or diſeſteem, or careleſneſs of thy Word [g], and contempt of thy Miniſters [h].

All ſuperſtitious or unlawful rites [i], ſuperfluities or mutilations [k], irreverence or indecencies [l] in thy publick Worſhip, by which thou art any way diſhonoured.

All reſting in meer outward obſervances [m], or refuſing to give thee bodily worſhip, and to fall down before thee [n].

All the leaſt tendencies to any of theſe impieties.

From all theſe and the like violations of thy incommunicable Love, and from that vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earneſtly pray, that Thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke Thee.

*Duties commanded.*

O my God, O my Love, imprint on my ſoul an awful Love of thy Majeſty [o], that I may *worſhip thee in ſpirit and in truth* [p], and in a manner worthy of thee.

O my God, O my Love, make me ſo tender of the Honour of Thee my Beloved, that I may ſhew a due regard to all the parts of thy Worſhip.

That with loweſt humiliation of ſoul and body [q], whenever I appear in the preſence of infinite Love, *I may fall down and adore thee.*

O my God, O my Love, O may I always enter thy

[a] *Deut.* 7. 25, 26.
27. 15.
[b] *Deut.* 4. 15.
*Iſa.* 40. 18.
*Act.* 17. 29.
[c] *Iſa.* 2. 8.
[d] *Rev.* 19. 10. 14. 9, 10.
[e] *Prov.* 20. 25.
[f] *Mat.* 21. 13.
[g] *Mat.* 13. 15.
*Jam.* 1. 22.
[h] *Luke* 10. 16.
[i] *Jer.* 12. 2, 3.
[k] *Deut.* 4. 2.
*Pſ.* 106. 39.
[l] *Eccleſ.* 5. 1.
*Mal.* 1. 7, 8, 14.
[m] *Mat.* 15. 9, 11.
[n] *Iſ.* 45. 23.
[o] *Iſa.* 8. 13.
[p] *Joh.* 4. 24.
[q] *Pſ.* 95. 6.
*Mat.* 26. 39.

thy houſe, the habitation of unbounded Love, with recollected thoughts, compos'd behaviour, becoming reverence, and ſincere intentions of Love [r].

O my God, O my Love, O may I ever frequent the publick Prayers, and approach thine Altar with fervent and heavenly affections, with holy impatience for the bleſſings of thy *Love* [s]:

O my God, O my *Love*, O may I always read and hear thy Word, the heavenly Regiſter of thy Love, with a ſerious attention, and inflamable heart, and a particular application, and ever learn from it ſome leſſon of thy Love [t].

O my God, O my Love, for thy deareſt ſake, give me grace to pay a ſutable veneration [u] to all ſacred perſons, or places [w], or things [x], which are thine by ſolemn dedication, and ſeparated for the uſes of Divine Love, and the communications of thy grace, or which may promote the *decency* and *order* of thy worſhip, or the *edification* of faithful people [y].

O my God, O my Love, let thy All-powerful Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of thy love, our ſouls may be continually employed to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking occaſions to excite all I can, to adore & love thee.

*The reaſon of the Commandments.*

Thou, O my God, O my Love, art a jealous God, jealous of thy own Honour [z], and of the chaſtneſs of my Love; O let me never run after other Loves, or commit ſpiritual Adultery againſt thee, to provoke Thee to anger.

Thou, O my God, O my Love, doſt viſit the iniquities of the Fathers upon the Children; Thou when *thy jealouſie burns like fire* [a] againſt Idolaters, and thoſe that rob thee of thy worſhip, art wont to puniſh them in their very poſterity, with temporal evils, and with ſpiritual too, when their children tread in their ſteps; for then thou makeſt their Father's ſins occaſions of haſtning, or of increaſing thy judgments, though thou always ſpareſt the children that repent [b]; O let thy juſt indignation againſt violating thy Worſhip, deter me, and all that profeſs thy Name, from ſuch violations.

Thy jealouſie O my God, O my Love, falls heavy upon them that hate thee; but how is it poſſible

[r] *Gen.* 28. 17.
[s] *Joh.* 2. 17. *Pſ.* 84. 1, *&c.*
[t] *Pſ.* 48. 9. 36: 8. 63. 1, 2, 5. *Lu.* 8. 15.
[u] 1 *Theſſ.* 2. 13.
[w] *Mat.* 10. 40. *Lev.* 19. 30.
[x] *Ezek.* 22. 8, 26.
[y] 1 *Cor.* 14. 4. 26. 40.
[z] *Deut.* 4. 24. *Iſa.* 42. 8. *Exod.* 34. 14. 15.
[a] *Pſ.* 79. 5.
[b] *Iſa* 65. 6. 7. *Ezek.* 18. 17, 20. *Jer.* 31. 30.

ble for any one to hate thee, who art infinite love? and yet, alas! all that are enemies to thy Divine Worship; all that exalt any lust, any creature into thy Throne, to ascribe their happiness, to sacrifice their esteem, and zeal, and affections, and to offer up Sovereign Honours to it; what do they do but love false Gods, and hate thee, and are therefore hated by thee [c]. [c] Deut. 7. 10.

O Lord God, to hate thee is the proper character of Devils, and *Lucifer* himself cannot Sin beyond that utmost extremity of evil, the hatred of thee; and my heart is full of horrour and grief, to think that ever those that bear thy Image, and daily subsist by thy love, should turn themselves into Devils, and this World into a Hell, by hating thee [d]: O boundless Love, turn them, O turn them into men again, and then they cannot chuse but love thee. [d] 1 John. 3. 8. Rom. 1. 30.

Glory be to thee, O my God, who shewest mercy to them that love thee, and keep thy Commandments: Love and Obedience always go together, and entail a blessing on the posterity of thy Lovers [e]; O keep me always one of that happy number; O let me ever love and obey thee. [e] Joh. 15. 18. Deut. 4. 40.

Glory be to thee, O Lord God, whose Love is more diffusive than thy Anger; thy vengeance extends but to the third, or at most, the fourth generation, thy mercy unto thousands: and the more diffusive thy Love is, the more powerfully it moves us to praise and to love thee.

## The Third Commandment.

*Duties commanded.*

O my God, O my Love, thy Name is thy own glorious and amiable self [a], thy Divine Nature, and Perfections, and Works most worthy to be ador'd, most worthy to be lov'd [b], and therefore I will always adore and love thy Name. [a] Psal. 83. 18. [b] Psal. 5. 11.

O my God, O my Love, may I ever have awful thoughts of thee [c], may I never mention thy venerable Name, unless on solemn and just, and devout occasions; may I never mention it on those occasions without acts of love and adoration [d]. [c] Psal. 29. 2. 72. 19. Ezek. 36. 23. [d] Neh. 9. 5.

O my God, O my Love, to love, and to glorify thy Name is the great end of our Creation, which is still more enforced by our Redemption; O [e] Psal. 111. 9. Isa. 24. let 48. 1.

let it be the greateſt buſineſs of my whole life to love, and to glorify it all the poſſible ways I can, by my mouth *e*, by my converſation *f*, by my publick confeſſion of thee before men, even to death *g* whenever thou art pleas'd to call me to it, by engaging all I can to glorify and love thee; O happy life, O bleſſed death, which is ſpent, and expires in glorifying, in loving thee!

*e* Pſal. 51. 15. *f* Mat. 5. 16. *g* Mat. 10. 32.

O my God, O my Love, my heart ſhall ever be *jealous* of thy Name *h*, I can have no true love, no real concern for thee if I do not, to the utmoſt of my power, aſſert and vindicate the Name of my Beloved whenever I hear it diſhonoured.

1 Pet. 3. 15. *h* 1 Kings 19. 10.

O my God, O my Love, fix in my ſoul an habitual pure intention of thy glory in all my actions, *that whether I eat or drink, or whatever I do, I may do all to the glory i* of my Beloved.

*i* 1 Cor. 10 31.

### Oaths.

*The honour of God's Name is more particularly concerned in Oaths.*

O my God, O my Love, fill me with a religious awe of Oaths, in which the honour of thy beloved Name is ſo highly concerned.

I know, O great *Jehovah*, that in an Oath I ſolemnly invoke thee, as a witneſs to atteſt the truth of what I ſwear *k*, as a Judge to puniſh me if I ſwear falſly.

*k* Gen. 31. 50, 53.

Far be it from me, O Lord God, ever to ſwear, and in ſwearing, to invoke thee, unleſs upon inducements lawful and important, when thy glory *l*, the command of my ſuperiors, the viſible good of my Neighbor, *the ending of ſtrife m*, or my own Innocence obliges me to it.

*l* Deut. 6. 13. *m* Heb. 6. 16.

O Lord God, whenever I am duly called to an aſſertory Oath, grant I may ſwear *in truth, in righteouſneſs, and in judgment n*.

*n* Jer. 4. 2.

Whatever lawful Promiſſory Oaths I take, Lord give me grace conſcientiouſly to perform them, *though to my own hindrance o*.

*o* Pſal. 15. 4.

### Vows.

*And in Vows.*

The glory of thy moſt beloved Name, O great *Jehovah*, next to the truth of our Oaths we invoke thee to atteſt, is concern'd in the ſincerity of thoſe Vows we offer thee to accept *p*; O do thou therefore create in me a ſerious ſenſe of the religiouſneſs of Vows, that my Vows may not diſhonour thee.

2 Sam. 21. 7. *p* Eccleſ. 5. 4, 5.

O my God, O my Love, whenever I voluntarily vow a vow to thee, give me grace to vow with all the due caution I can, that I may vow thoſe things only which are lawful and acceptable to thee *q*,

*q* Gen. 28. 20, 21, 22.

and which thou hast put in my power r, that I may vow with deliberation and ghostly advice, and on weighty and considerable occasions only, and with a design of glory *s*, and thankfulness, and love to thee.

O my God, O my Love, give me grace faithfully to perform all the Vows I make to thee *t*, especially my Baptismal Vow, and all my repeated Vows of amendment, in which I have so often vowed, to glorify and love thy Name.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of thy Love our Souls may be continually employ'd to praise and to love thee.

O my God, O my Love, let me ever be seeking occasions to excite all I can to adore and love Thee.

*Sins forbidden.*

O my God, O my Love, who is there that knows thy great, thy beloved Name, can ever in the least dishonour it *v*?

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to thy glory.

All taking of thy Name in Vain.

All use of it on trivial occasions, and without holy awe *x*.

All abuse of it in impious Jests, in Charms, or Curses, or Imprecations, or telling Fortunes, or exploratory Lots *y*; all irreverent thoughts of thy Name *z*, prophaness and blasphemy *a*.

All denying thee by my works *b*, or refusing publickly to confess thee, when call'd to it *c*, or tamely enduring to hear thee dishonoured *d*.

All heathenish, or customary, or rash Oaths, or swearing in ordinary communication, or by any Creature *e*.

All breaking of lawful Oaths, Perjury, false-swearing, and invoking thee, O God of Truth, to attest a lye, sins most destructive to publick Faith and Society, and to our own Souls, and most dishonourable and hateful to thee *f*.

All hasty, or unlawful, or superstitious, or impossible Vows *g*, all breaking those that are regularly made *h*.

All the least tendencies to any of these impieties.

From all these, and the like hateful violations of thy Love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful People.

*r* Num. 3[illegible] 5, 8.
*s* Psal. 13[illegible] 2.
*t* Psal. 6[illegible] 8.
*v* Deut. [illegible] 58.
*x* Ps. 13[illegible] 20.
*y* Deut. 1[illegible] 10, 11, 1[illegible]
*z* Psal. 1[illegible] 11, 13.
50. 21.
*a* James 2. 7.
Lev. 24. 16.
*b* Tit. 1. 1[illegible]
*c* John 1[illegible] 42.
*d* Ps. 13[illegible] 21.
*e* Mat. [illegible] 34, 35, 3[illegible] 37.
*f* Zach. [illegible] 17, 5, 4
Jer. 23. 1[illegible]
Hos. 4 2, 3[illegible]
*g* Mal. 1 14.
Jer. 44. 25.
*h* Psal. 2[illegible] 25.

O

O my God, O my Love, I earneſtly pray that thy Love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke Thee.

*The Threat annext to the Commandment.*

O great *Jehovah*, thou art jealous for thy glorious and beloved Name, and without a particular and ſerious repentance thou wilt not hold him guiltleſs, that taketh it in vain; thou wilt pour on him the vials of thy wrath, thy wrath eternal *i*, and yet thy ever bleſſed Name, alas! alas! daily, hourly blaſphemed *k*.

*i* Pſal. 74. 10. 18, 22, 23.

O Apoſtate, Infamous World, wherein infinite Goodneſs is ſo oft blaſphemed; were not thy Name Love *l*, O Lord, as well as *Jehovah*, thou hadſt long ago avenged thy ſelf of the blaſphemous World, with a vengeance worthy of God.

*k* Iſa. 52. 5.

*l* 1 John 4. 8.

Glory be to thee, O long-ſuffering Love for thy forbearnce, efficacious of its ſelf to convert the whole World, did the World but ſeriouſly conſider it.

O Almighty Love, thou canſt as eaſily diffuſe thy Love over the World, as thou didſt at firſt diffuſe Light; O let thy Fear, and thy Love ſo univerſally affect the Age that thy great and beloved Name may be univerſally ador'd and lov'd.

## The Fourth Commandment.

*Duties commanded.*

Glory be to thee, O my God, O my Love, who in compaſſion to humane weakneſs, which is not capable of an uninterrupted contemplation of thee; ſuch as the Saints have above, haſt appointed a ſolemn day on purpoſe for thy remembrance.

Glory be to thee, O my God, my Love, for proportioning a ſeventh part of our time to thy ſelf, and liberally indulging the remainder to our own uſe.

O my God, O my Love, let me ever eſteem it my priviledg, and my happineſs to have a day of reſt ſet a part for thy ſervice *m*, and the concerns of my own Soul, to have a day free from diſtractions, diſengaged from the World, wherein I have nothing to do, but to praiſe, and to love thee.

*m* Iſa. 58. 13.

Lord, grant that I may not only on thy day give thee due Worſhip my ſelf, but may give reſt and leiſure alſo to my Family, to all under my charge, to ſerve thee alſo *n*, to indulge eaſe to my very Beaſts, ſince good men are merciful even to them *o*.

*n* Joſh. 24. 15.

*o* Prov. 12. 10.

Glory be to thee, O bleſſed Spirit, who on the firſt day of the week didſt deſcend in miraculous gifts and graces on the Apoſtles *p*; O deſcend upon me, that I may be always *in the ſpirit on the Lords day.*

*p* Act. 2. 1.

O my God, O my Love, give me grace on thy day to worship thee in my Closet, and in the Congregation, to spend it in doing good *q*, in works of necessity, devotion and charity, in prayer and praise, and meditation; O let it ever be to me a day sacred to Divine Love, a day of Heavenly rest and refreshment.

*q Mar.* 3. 4.

Thou, O my God, O my Love, didst ordain the Judaical Sabbath as a shadow of the true Gospel-sabbath *r*; O may I every day keep an Evangelical Sabbath, and rest from my Sins, which are my own works, while I live here, and may I celebrate an eternal Sabbath with thee *s* in Heaven hereafter.

*r Col.* 2. 16, 17.

*s Heb.* 4. 9.

O my God, O my Love, for the like purposes of Piety, and of thy Glory, give me grace to sanctifie the Feasts and Fasts of thy Church *t*, as in the number of those happy days set apart for the remembrance of thy love.

*t Psal.* 42. 4. *Isa.* 58, 6, 7, 8, 10.

*Reason of the Commandment.*

Glory be to thee, O Lord God, who didst command the Sabbath or seventh day to be kept holy, and strictly observed by the Jews as thy Sabbath, in memory of the Creation *v*; of thy making Heaven and Earth, the Sea, and all that in them is, and of thy resting the seventh day, of thy blessing the seventh day, and hallowing it.

*v Gen.* 2. 2.

We Christians, O Lord God, following the moral equity of thy command, and authorised by Apostolical Practice *x*, *celebrate the Lords day* *y* *the first day of the week*, in memory of our Redemption, in memory of thy Resurrection from the dead, O most beloved Jesu, when thou didst rest from the labours and sorrows of the New Creation *z*, O may I ever remember thy day, and thee.

*x Act.* 20. 7. *1 Cor.* 16. 2.

*y Rev.* 1. 10.

*z Luc.* 24. 1.

Glory be to thee, O my God, my Love, who hast under the Gospel delivered us from the Rigours; but not from the Piety of the Jewish Sabbath.

Lord, since the blessing of everlasting Salvation, which we Christians on thy day commemorate, does wonderfully exceed the Creation commemorated by the Jews; O let our love, and praise, and devotion, and zeal, proportionably exceed theirs also *a*.

*a Mat.* 5. 20.

O my God, O my Love, let thy All-powerful Love abound *b*, in my heart, and in the hearts of all that profess thy Name, that in all these, and all other possible instances of thy Love, our Souls may be continually employed to praise, and to love thee.

*b Phil.* 1. 9.

O

O my God, O my Love, let me ever be seeking occasions, to excite all I can, to adore and love thee.

*Sins forbidden.* O my God, O my Love, I renounce and detest, and bewail, as odious and offensive to thee, as directly opposite to thy Love, and to thy Glory.

All profanations of thy hallow'd Day, and of all other holy Times (*c*) dedicated to thy praise, and thy Love.

All Jewdaizing Severities (*d*), all Wordly mindedness, and unnecessary business (*e*) or not allowing those under my care, liberty and leisure for thy service (*f*) on thy day.

All unmercifulness to my very Beasts (*g*).

All indevotion, or forgetfulness of thee (*h*).

All the least tendencies to any of those impieties.

From all these and the like hateful violations of thy Love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earnestly pray, that thy Love may so prevail over our hearts, that we may sadly lament, and abhor all these abominations, and may never more provoke thee.

*The Second Table.* Next to thy glorious self, O my God, O my Love, and for the sake of thy supreme, independent Love, thou hast commanded me to love my Neighbour, allied to me by nature, or by grace, all Strangers and Enemies as well as Friends (*i*). *To honour all men*, as being made after thy likeness, and the greater likeness they retain to thee, to honour them the more (*k*); Glory be to thee.

Thou, O my God, O my Love, hast commanded me to love my Neighbour as my self, O for the sake of thy love, give me love to relieve and assist him in all instances wherein he may need my help, as freely, as fully, as affectionately as I my self would desire to be treated, were I in his condition (*l*).

O my God, O my Love, for the sake of thy dearest Love, give me grace to love my Neighbour, *not in word, and in tongue only, but in deed and in truth* (*m*); to wish well to all men, and to contribute my hearty prayers and endeavours, and to give them for thy sake all lawful and reasonable, and necessary succours (*n*).

Glory be to thee, O my God, O my Love, who commanding me to love my Neighbour as my self, dost imply the regular love of my self (*o*); that I

(*c*) *Ezek.* 20. 13, 16, 24.
(*d*) *Mark* 2. 24. *Luke* 6. 7.
(*e*) *Neh.* 13. 15.
(*f*) *Deut.* 12. 7.
(*g*) *Luke* 13. 15.
(*h*) *Deut.* 6. 12. 8. 14.
(*i*) *Luke* 10. 29, 30.
(*k*) 1 *Pet.* 2. 17.
(*l*) *Mat.* 7. 12.
(*m*) 1 *Joh.* 3. 18.
(*n*) *Col.* 3 12.
(*o*) *Eph.* 5 29.

ſhould do all I can to preſerve my ſelf free and vigorous to glorify thee in my ſtation: 'Tis for thy ſake only I can love my ſelf, and he does not wiſh or endeavour his own happineſs, he really hates himſelf, that does not love thee.

Thou Lord by enjoining me to love my Neighbour as my ſelf, haſt intimated my duty of loving thoſe beſt, which either in blood are neareſt my natural ſelf, or in grace neareſt my Chriſtian ſelf; O let thy love teach me to obſerve the true order of Charity in loving others.

O thou eternal ſource of goodneſs, give me grace to imitate that boundleſs Goodneſs, let thy love work in me an univerſal propenſion to love, and to do good to all men, to *be merciful* to others, as thou Lord *art merciful* (p)? (p) Luke 36.

Q. Shew me how the love of your Neighbour is in the Second Table divided.

*A.* The love of my Neighbour, which is the fulfilling of the Law, of all the Commands of the Second Table is divided according to thoſe different conditions of our Neighbour, wherein we moſt exerciſe our love or hatred to him.

Q. In how many ruling Inſtances may we exerciſe that love or hatred?

*A.* Either in outward acts, or inward diſpoſition.

Q. How in outward acts?

*A.* Five ſeveral ways, in reſpect of his ſuperiority, in the Fifth Commandment.

His Safety in the Sixth.

His Bed in the Seventh.

His Propriety in the Eighth; or,

His good Name in the Ninth.

Q. How in our inward diſpoſition?

*A.* By regulating our very Deſires in relation to him, as the Tenth obliges us to do.

Q. Let me hear how Divine Love moves in each of theſe Commands.

*A.* It moves in ſuch acts as follow.

### The Fifth Commandment.

*Duties commanded in general.* 1 Pet. 2. 17.

Let thy reverential Love, O my God, teach and incline me, to ſhew reſpectful Love to all my ſuperiours, in my inward eſteem, in my outward ſpeech and behaviour (a).

Glory be to thee, O Lord, who haſt comprehended all that are above me, under the tender and venerable Names of Father and Mother, that I (a) 1 Pet. 2. 17.

looking

looking on them as Resemblances and Instruments of thy Sovereign Power and Paternal Providence to me, may be the more effectually engaged for thy sake to reverence and love them.

O my God, give me grace to imitate thy Paternal Goodness, and for the sake of thy Love; to love and cherish, and provide for; to educate and instruct, and pray for my Children; (b) to take conscientious care to give them medicinal correction and good example, and to make them thy children, that they may truly love thee.

(b) Deut. 6. 6, 7. Eph. 6. 4. Col. 3. 21. 2 Cor. 12. 14.

O my God, give me grace for the sake of thy love, to Honour my Father and Mother, to render them all love, and reverence, and thankfulness, and all that regard which is due from a Child (c), that I may pay obedience to their commands, submission to their corrections, attention to their Instructions, and succour to their necessities (d), and may daily pray for their welfare.

(c) Ephes. 6. 1, 2, 3. Col. 3. 20. (d) Matt. 16. 4, &c.

Thou, O Lord, hast set our most Gracious King over us (e) as our Political Parent, as thy Supreme Minister, to govern and protect us, and to be a terrour to those that do ill: O grant Him a long and happy Reign, *that we may all live a peaceable and quiet life under Him in all godliness and honesty* (f). Defend him from all His Enemies; let Him be ever beloved by thee, and let him ever love thee, and ever promote thy love.

(e) Prov. 8. 15. (f) 1 Tim. 2. 1, 2.

Multiply, O Lord God, the blessings of thy love on our most Gracious Queen *Mary*, *Catharine* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and on all the Royal Family: Give them Grace to exceed others, as much in goodness as in Greatness, and make them signal instruments of thy Glory, and examples of thy Love.

O my God, give Grace to me and all my Fellow-subjects, next to thy own infinite self, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, *for Conscience-sake* (g), and for thy own sake, who has placed Him over us; O may we ever faithfully render Him his due tribute; O may we ever pray for His prosperity, sacrifice our fortunes and our lives in His defence, and be always ready rather to suffer than resist.

(g) Rom. 13. 1, &c. 1 Pet. 2. 13. Tit. 3. 1.

Glory be to thee, O Lord, who hast ordained Pastors, and hast given them the Power of the Keys; to

be our Ecclesiastical Parents; to watch over our Souls; to instruct us in saving Knowledg(h)to guide us by their Examples; to pray for, and to bless us; to administer spiritual discipline in thy Church, and to manage all the conveyances of thy Divine Love. (h) Mal. 2. 7.

*Of the People under their care.*

O my God, for thy Love's sake, let me ever honor & love the Ministers of thy Love, *the Ambassadors thou dost send in thy stead, to beseech us sinners to be reconciled to thee* (i) to offer thy Enemies conditions of Love, of love eternal; O may I ever hear them attentively, practise their heavenly doctrine, imitate their holy Examples, pay them their dues, and revere their censures (k). (i) 2 Cor. 5. 20.

*Of Oeconomical Parents, Master and Mistris.*

O my God, for the sake of thy Love, grant I may ever love, and provide for my Servants [servant] and may treat them like Brethren; let me never exact from them immoderate work; O may I always give them just wages and equitable commands, and good example, and merciful correction: Grant, Lord, I may daily allow them time for their Prayers, indulge them due refreshments, and may take care of their souls, and persuade them to love thee; remembring, *that I also have a Master in Heaven* (l). (k) Heb. 13. 7, 17. 1 Tim. 5. 17.

*Of Servants.*

Give me Grace, O my God, for the sake of thy Love, to honour, and love, and obey my Master [and Mistris] and to serve him[her] with diligence & faithfulness and readiness to please[m] and to pray for him [her] them]; *and whatever I do, to do heartily as to thee, O Lord, and not to him,* [her] them]. (l) Col. 4. 1. Eph. 6. 9. (m) 1 Tim. 6. 1, 2. Col. 3. 22, 23. 24.

*Of other Superiors.*

O my God, let thy love incline me to love, and to honour all whom thou hast any way made my superiours, sutably to their quality, (n) or age, or gifts, or learning, or wisdom, or gravity, or goodness. Eph. 6. 5, 6, 7, 8. (n) Lev. 19. 32. 1 Tim. 5. 1, 2, 3.

O my God, grant that for thy sake, I may ever love and honour all that are, or have been, instruments of thy love to me, in doing me good; O may I reverence my teachers, (o) be grateful to my benefactours, and may I have always a peculiar respect to my particular Pastor. 1 Pet. 5. 5. (o) Gal. 6. 6.

*Of Equals and Inferiours.*

O my God, let thy love engage me to love those whom thou hast obliged to love me; to shew constancy, and fidelity, and sympathy, and love, and communicativeness to my Friend; to be affectionate to my Brethren and Sisters; to be kind and affable to my Equals, condescending to my Inferiours; to be all the possible ways I can, universally helpful and obliging, and loving to all (p). (p) Rom. 14. 10. 1 Pet. 3. 8.

O my

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

*The ſeveral Forms which contain the Duties of Parent and Child, of Maſter and Servant, &c. are to be uſed by every one, according as may ſuit with his Circumſtances, or as he ſtands in any of theſe Relations.*

*Sins forbidden.*

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and the love of my neighbour, for thy ſake,

All diſhonour to our Superiours, in either deſpiſing them, ſpeaking evil of them, or in irreverent behaviour.

All unnaturalneſs to Children.

All undutifulneſs, or ſtubbornneſs, or diſobedience, or diſreſpect to Parents *q*.

All rebelling, or reviling, or murmuring againſt the King, or againſt his Miniſters *r*.

All defrauding, undervaluing or rejecting lawful Paſtours *.

All Schiſm †, and contempt of their regular cenſures.

All falſeneſs or negligence, or refractorineſs to Maſters or Miſtriſſes *ſ*.

All rudeneſs, ingratitude, treachery, want of brotherly love and unfaithfulneſs.

All the leaſt tendencies to any of theſe impieties.

Fom all theſe and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithful People.

O my God, O my Love, I earneſtly pray, that thy love, and the love of our neighbour may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke thee.

Glory be to thee, O Lord, who to teach us the importance of this duty of ſubjection, haſt placed it the firſt of all the ſecond Table, of all that relate to our neighbour, and haſt made it the *firſt commandment with a promiſe* t to every ſoul that conſcientiouſly keeps it. that thy days ſhall be long in the land which the Lord thy God giveth thee.

*Promiſe annex'd to the Commandment.*

*q* 2 *Tim.* 3. 2, 3, 4.

*r* 1 *Sam.* 26. 9. *Eccl.* 10. 20. *Act.* 23. 5.

* *Mat.* 10. 14.

† 1 *Cor.* 1. 10. 3 Epiſt. *John* 9.

ſ 2 *Tit.* 9, 10. *Mal.* 2. 10.

t *Eph.* 6. 2.

Who

Who would not love and obey thee, O my God, and for thy ſake his Superiours, when thou haſt promiſed to reward our Duty with a long happy life here, or if thou ſeeſt it beſt for us, and to *take us away from the evil to come* v, by living a long tract of Holineſs in a little time, and at laſt by prolonging our bliſs to all eternity in Heaven; for which gratious promiſe, all Love, all Glory be to thee. v *Iſa.* 57. 1.

## The Sixth Commandment.

*Sins forbiden.*

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy love, and to the love of my neighbour for thy ſake. a *Jam.* 4. 1, 2. *Gen.* 4. 10, 11.

All duels and unlawful War *a*. b *Gal.* 5. 21.

All doing hurt to the body and life of my neighbour, directly by wounding or murthering him *b*. c *Luk.* 22. 2.

Indirectly by contriving or employing others to harm him *c*. * Exod. 21. 22, 23.

All the ways of procuring Abortion *. d *Tit.* 3. 3.

All malice and envy, hatred *d*. and revenge, contention and cruelty. e *Eph.* 4. 26.

All injury and violence, all raſh, cauſeleſs, immoderate or implacable anger *e*, or contumelious ſpeaking and reviling *f*. *Rom.* 1. 30, 31. f *Matt.* 5. 22.

All wilful vexing, grieving or diſquieting him.

All threatning, ill-wiſhes or curſes *g*. g *Eph.* 4. 29, 31.

All needleſs endangering our ſelves, & ſelf-murder *h*.

All murthering of Souls *i*, by encouraging, enſnaring, tempting, commanding them to ſin. h 1 *Tim* 5. 23.

All the leaſt tendencies to any of theſe impieties. *Eph.* 5. 29.

From all theſe and the like hateful violations of Thy Love, and of the Love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithful People. i 1 *Tim.* 5. 22. j

O my God, O my Love, I earneſtly pray, that Thy Love and the Love of our neighbour may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe abominations, and may never more provoke Thee.

*Duties commanded.*

O my God, O my Love, let thy unwearied & tender love to me, make my love unwearied & tender to my neighbour, and zealous to procure, promote, & preſerve his health, and ſafety, & happineſs, and life, that he may be the better able to ſerve & to love thee.

O my God, O my Love, make me like thy own ſelf, all meekneſs and benignity *k*, all goodneſs and ſweetneſs, all gentleneſs and long-ſuffering. k 2 *Cor.* 10. 1. *Gal.* 5. 22.

Fill

Fill me full of good wiſhes and compaſſion, of liberality in Alms-giving according to my abilities *l*, and of readineſs to ſuccour, and relieve, and comfort, and reſcue, and pray for all, whom thy love or their own neceſſities, or miſeries, or dangers, recommend to my charity *m*. *l* 1 *Joh.* 3. 17. *m* 1 *Cor.* 13. 4.

O let thy love, thou God of Love, make me peaceful and reconcilable, always ready to return good for evil, to repay injuries with kindneſs *n*, and eaſie to forgive, unleſs in thoſe inſtances, where the impunity of the criminal would be injuſtice or cruelty to the publick. *n* *Matt.* 5. 44. *Rom.* 12. 20.

O thou lover of Souls, let thy love raiſe in me a compaſſionate zeal to ſave the life, the eternal life of Souls *o*, and by fraternal, and affectionate, and ſeaſonable advice, or exhortation, or corrections, to reclaim the wicked, and to win them to love thee. *o* *Dan.* 12. 3. *Jam.* 5. 20.

O my God, O my Love, let thy All-powerful love abound in my heart, and in the hearts of all that profeſs Thy Name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employed to Love Thee, and for thy ſake to love our Neighbour, and to excite our neighbour to love Thee.

## The Seventh Commandment.

*Sins forbidden.*

O my God, O my Love, I renounce and deteſt and bewail as odious and offenſive to Thee, as directly oppoſite to Thy Love, and to the love of my neighbour for Thy ſake,

All adultery and violations of my neighbour's bed, in the groſs act, robbing him of that he loves beſt.

All adultery & unchaſtity of the eye or the hand *a*. *a* *Mat.* 5. 29.

All the kinds and degrees of luſt, fornication, pollution of our own bodies, and works of darkneſs, which it is a ſhame to mention *b*. *b* *Eph.* 5. 11. 12. 4. 19.

All things that provoke, or feed luſt, impure company, diſcourſe, ſongs, books or pictures *c*. *c* *Eph.* 4. 29.

All laſcivious dreſſes *d*, or dances, or plays; all idleneſs or luxurious diet *e*. *d* 5. 3. 4, 5. 1 *Tim.* 2. 9. 1 *Pet.* 3. 3. *e* *Rom.* 13. 13, 14.

All the leaſt tendencies to any of theſe impurities.

From all theſe and the like hateful violations of Thy Love, and the love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithful People. O *Mat.* 19. 6. *f* 1 *Pet.* 4. 3. 1 *Tim.* 2. 12.

O my God, O my Love, I earnestly pray, that Thy Love and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

*Duties Commanded.*

O my God, my Love, let thy purest love, who art purity it self, create in me a perfect abhorrence of all impurity, that I may purifie my self as thou Lord art pure *g*.

I know, O Lord, that I can never be *partaker of the Divine Nature*. unless I *escape the pollution that is in the world through lust*, h O do thou therefore *cleanse me from all filthiness of Flesh and Spirit, that I may perfect holiness in thy fear* i: Give me grace *to possess my vessel in sanctification and honour* k, and to keep thy Temple holy, that thy Spirit of Love may always there inhabit.

O my God, let my love be chast to thee, chast to my self, chast to my neighbour.

O my God, may thy love set a strict guard on my senses; turn away mine eyes *l*, stop mine ears, bridle my tongue, & restrain my hand from all uncleanness.

Lord, give me grace to fly *m* all incitements, or opportunities, or instruments of defiling, either my neighbour or my self, *To beat down my body, and to bring it into subjection* n.

O my Love, let me live ever watching or praying, or profitably employ'd or busied in thy love, that I may leave no room if possible for any unclean Spirit to enter into my Soul and tempt me.

O my God, O my Love, let thy all-powerfull love abound in my heart and in the hearts of all that profess thy Name, that in all these and in all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

*Duty of married Persons.*

O thou God of Love, who hast ordain'd the marriage state for the cure of our passion *o*, and the comfort of our life *p*, and hast made it the emblem of that Divine Love and union thou art pleased to bear towards thy Church *q*: Let the force of thy mystical love teach us to love each other, and both of us to love thee.

O thou who hast made us one flesh, make us but one Soul also; let our love be mutual, constant and inviolate *r*, full of compliance, and condescensions, and sympathy, and forbearance towards each other.

g 1 *Joh.* 3.
h 2 *Pet.* 1. 4.
i 2 *Cor.* 7. 1.
k 1 *Thes.* 4. 4.
l *Job* 31. 1. 7.
m 2 *Tim.* 2. 22.
n 1 *Cor.* 9. 27.
o 1 *Cor.* 7. 9.
p *Gen.* 2. 20.
q *Eph.* 5. 22, 23, 24, &c.
r *Col.* 3. 18, 19. 1 *Pet.* 3. 1, 17. 1 *Cor.* 7. 3, 4, 5.

Fill

Fill us, O God of Love, with reciprocal care and zeal, and charity for each others happineſs temporal and eternal, and with a delight in each other excluſive of loves but thine.

Lord give us grace to keep our *marriage always honourable, and our bed undefiled*[f]; let the affectionate authority of the one, and the ſubmiſſive ſweetneſs of the other, produce an entire friendſhip and harmony of diſpoſitions, and fervent interceſſions for each other; Give us, O Lord, an unafflicting foreſight of our parting here, and a paſſionate longing to be beatified near each other, in neigbouring manſions above, that from thenceforth our love to each other and to thee may be coeternal with thine.

f *Heb.* 13. 4.

### The Eighth Commandment.

*Sins forbidden.*

O my God, O my Love, I renounce, and deteſt and bewail as odious, and offenſive to thee, as directly oppoſite to thy Love, and to the love of my neighbour for thy ſake

All kinds of ſtealing, by open Robbery, Violence, or Invaſion [t].

All Oppreſſion, or Extortion, or Rapine [u], vexatious Law-ſuits, or griping Uſury.

All fraud in Trade and Contracts, falſe Weights, and Meaſures, and Coin [x].

All concealing the defects of our own Goods, or depretiating thoſe of our neighbour [y].

All making haſte to be rich, or taking advantage of the ignorance or neceſſity of the perſons we deal with.

All withholding our neighbours dues, or detaining the *hire of the labourer* [z].

All borrowing and not paying, injurious keeping the goods of others [a], & refuſing to make reſtitution [b]

All breach of Truſt, or removing Land-marks [c], waſtful prodigality, avaritious gaming, or idle begging.

All outrages to the Fatherleſs, the Widow and the Stranger [d].

All the leaſt tendencies to any of theſe acts of injuſtice.

From all theſe and the like hateful violations of thy Love, and of the Love of my neighbour, and from the vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithful people.

O my God, O my Love, I earneſtly pray, that thy Love and the Love of our neighbour may ſo prevail over our hearts, that we may ſadly lament & abhor.

t *Eph.* 4. 28. 1 *Pet.* 4. 15. v 1 *Cor.* 6. 9, 10. x 1 *Theſſ.* 4. 6. *Amos* 8. 5. y *Prov.* 20. 14. z *James* 5. 4. a *Pſal.* 37. 21. b *Luk* 19. 8. c *Prov.* 22. 22, 23, 28. d *Jer.* 7. 6.

abhor, all these abominations, and may never more provoke thee.

*Duties commanded.*

O my God, O my Love, let the love of thy eternal and amiable justice, teach me a steddy justice in giving all men their due, since I cannot love my neighbour if I am unjust to him.

Lord give me grace to use my neighbour as my friend, as my self, to buy and sell by just Weights and Measures, and to be content with moderate gain [c]. To pay debts and wages, and conscientiously to make restitution for injuries or wrongs, or for goods unlawfully gotten [f].

Teach me, O my God, to use this world so as not to abuse it [g]; to receive and manage all thy temporal blessings with thankfulness to thee, sobriety to my self, and charity to all besides [h].

Make me ever, O my God, upright and faithful in Trusts, and Trade, and Agreements, diligent and honest in my Station and Calling [i], and according to my ability willing to lend, and remit to my poor neighbours [k].

Whenever, O my God, I am forc'd to go to Law, O let me ever contend more for right than victory, and in all prosecutions preserve a charitable and an equitable disposition [l].

O my God, O my Love, let thy all-powerful love abound in my heart, and in the hearts of all that profess thy Name, that in all these and all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee. [m]

c *Prov.* 11. 1. 20. 10. 17. 21.
f *Matt.* 5. 23.
g 1 *Cor.* 7. 31.
h *Luk.* 11. 41—
i 2 *Thess.* 3. 10, 12.
k *Psal.* 37. 26.
l *Luk.* 1. 3, 4.
m *Psal.* 82. 2.

## The Ninth Commandment.

*Sins forbidden.*

O my God, O my Love, I renounce, and detest and bewail, as odious and offensive to thee, as directly opposite to thy love, and to the Love of my neighbour for thy sake.

All manner of **bearing false Witness against my Neighbour**, All false accusations, or glosses, or pleadings, or testimonies, or sentences in Courts of Judicature [n], by concealing or overspeaking, or perverting right and truth.

All things prejudicial or destructive to my neighbours good name.

All censoriousness [o] and slander, detraction & calumny, forc'd consequences, or invidious reflections.

All scoffing, or exposing the infirmities of others.

All whispering [p] & tale-bearing, or raising of evil reports, suspicions or jelousies, and all evil-speaking.

n *Matt.* 7. 1. *Prov.* 26. 18, &c. *Jam.* 3. 6. 2 *Pet.* 2. 12. 18.
o *Rom.* 1. 29.
1 *Tim.* 5. 13.
*Exo.* 23. 1.

All

All equivocations & dissembling, flattery & lying[p]. p *Eph.* 4. 25, 31.
All the least tendencies to any of these injurious falshoods.

From all these and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love deliver me, and all faithful people.

O my God, O my Love, I earnestly pray y[e] thy love & the love of our neighbor, may so prevail over our hearts, that we may sadly lament and abhor all these Abominations, and may never more provoke thee.

*Duties commanded.*

O my God, O my Love, who dost love truth, and dost hate a lie, as perfectly Diabolical, instil into my Soul an unalterable love of truth, that nothing may tempt me to deviate from an intire veracity [q] in my whole conversation, or become a liar, which thy Soul abhors. q *Prov.* 23. 23. *Psal.* 119. 163. *Joh.* 8. 44.

O Lord give me grace ever to speak the truth, and let my heart and my tongue always go together.

O my God, give me grace to be tender of my neighbours good name [r], since I cannot love him if I take that from him which I know to be most dear to him. r *Prov.* 22. 1. *Eccl.* 7. 1.

Grant, O my God, for the sake of thy own love, that I may be always ready to vindicate my neighbour's good name on all occasions, that I may judge the best [s], and speak well of him, and conceal or excuse his infirmities, that I may be impatient to hear, slow to believe, and unwilling to propagate evil reports; that I may put candid interpretations on his actions, since the more he is defamed the less able he is to serve thee, the less credit he has to persuade others to Love thee. s 1 *Cor.* 13. 5, 7.

O my God, O my love, let thy All-powerful Love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, & for thy sake to love our neighbor, & to excite our neighbor to love thee.

## The Tenth Commandment.

*Sins forbidden.*

O my God, O my Love, I renounce, and detest and bewail, as odious & offensive to thee, as directly opposite to thy love, and to the love of my neighbour for thy sake.

All the inordinate desire of what is my neighbor's, [t] **All coveting his House, or Wife, or Servant, or Maid, or Ox, or Ass, or any thing that is his.** t *Matt.* 5. 28. v *Mat.* 6. 24, 25, All &c. 13. 22.

All discontentedness with my worldly condition, and worldly solicitude [v].

All covetousness, or repining at the happiness of others [x].

All taking pleasure in sin, or complacence in past impurities [y].

All the first motions, all the least tendencies to concupiscence [z].

From all these and the like hateful, violations of thy Love, & of the Love of my neighbour, and from the vengeance they justly deserve. O my God, O my Love, deliver me, and all faithful people.

O my God, O my Love, I earnestly pray, that thy Love, and the Love of our neighbour may so prevail over our hearts that we may sadly lament and abhor all these abominations, and may never more provoke thee.

*Duties commanded.*

O my God, O my Love, thou art the great searcher of hearts, and dost not only require outward acts of duty but the inward disposition of the heart; the heart is the chief sacrifice [a] thou requirest, the heart is the proper seat of thy love, and my heart I wholly devote to thee.

O my God, *create in me a clean heart* [b], that the fountain of action being clean, the streams may run clean also.

Give me a heart, O thou who only canst change the heart, entirely turn'd to thee, that may suppress and resist all the first springings of Lust, before they shoot up into consent [c], approbation and desire, before lust conceiving brings forth sin.

Lord, make me contented [d], and thankful and well-pleased with that portion thy providential love has alloted me, and to acquiesce in thy choice as best for me.

O great Lord of hearts, lodge my neighbour in my heart next to my self, let all my desires be for his good, and let it be the subject of my joy [e], and praise, and love, to see thy love liberal to him, to see him abounding in thy blessings.

O my God, my love, what can a Soul enamour'd of thee ever desire but thee; O let the world never more have place in my heart, all my affections I withdraw from that to fix on thee.

Forgive me, O my God, if I am unmeasurably ambitious, it is only of thy favour; forgive me if I am unsatiably covetous, it is only of thy fruition; forgive me if I am perpetually discontented, it is only because I cannot love thee more.

x 1 *Ki*
21. 4.
y *Rom.*
32.
*Jam.* 5.
2 *Pet.* 2
13.
z *Mat.* 1
19.

a *Prov.* 2
26. 4. 2
*Matt.* 1
19.
b *Psal.* 5
10.

c 1 *Jam.*
14. 15.
d *Heb.*
13. 5.
*Phil.* 4. 11
12.
1 *Tim.* 6.
e *Rom.* 12
15.

O un-

O unconceivable happiness of Heaven where my Ambition shall rest on a Throne, where my Covetousness shall be filled with the beatifick Vision, and where I shall be eternally satisfied with love.

O my God, O my Love, let thy all-powerful Love abound in my heart, & in the hearts of all that profess thy name, that in all these, & in all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our Neighbour, & to excite our Neighbour to love thee.

Q. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies. And that he will be merciful unto us, and

forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

*Previous considerations.*

O infinite Love, it is my duty and my happiness to love thee; but alas! my own sad experience teaches me, how little able I am to love.

*Our Impotence to good.*

Ah Lord, there is a dark cloud of Ignorance spread over my Soul, that intercepts thy beams, I cannot clearly see, I cannot fully know how lovely thou art.

Ah Lord, when ever any gleams of thy loveliness break in upon my Spirit, and attract my will; a crowd of strange Loves importune and tempt me to wander after them.

*God is our Refuge.*

Since O my God, I can of my self neither know, nor love thee, since I cannot by my own strength do those things thou requirest, nor walk in thy Commandments, nor serve thee, nor think so much as one good thought [a]: whither can I fly but only to thy free and unbounded love? Thou art my hope, my help, and my salvation [b]; thou only canst teach and enable me to know and to love thy own goodness.

[a] 2 *Cor.* 3. 5. [b] *Psal.* 62. 7. *John* 15. 4. 5.

*Our Assistance from God.*

By thy special Grace, O my God, by thy particular assistance, by the strength of thy Love *I can do all things* [c]: O let thy Grace ever enlighten and enflame me; let it ever prevent, and accompany and follow me; let it ever excite, and encrease, and support thy love in my heart; O let it ever work in me both *to will and to do of thy good pleasure* [d].

[c] *Eph.* 3. 16. *Phil.* 4. 13. [d] 2. 13.

*Gain'd by Prayer.*

I know Lord, that thy Grace, and all other blessings I must learn at all times to call for by diligent Prayer, and I adore and love thy infinite Benignity to sinners, in indulging us the privilege, the honour, the happiness to pray to thee [e], to pour out our souls, to breath out our desires, to present our

[e] *Rom.* 10. 13.

wants

wants, and to unboſom our griefs at thy Throne of love.

*Encouragements to Pray.*

I praiſe and I love thee, O ſovereign Love, for not only permitting us miſerable Wretches to pray to thee, but alſo for giving us all imaginable encouragement to ſo important and divine a Duty.

I adore and love thee, O munificent goodneſs, for inviting [f], for commanding us to pray [g]: I adore and love thee for pouring out thy holy *ſpirit of grace and ſupplication* on us, [h] to help our Infirmities, to aſſiſt us in praying, to make *interceſſions for us with Sighs and Groans that cannot be uttered* *, with the utmoſt ardours of a penitential and indigent love. I adore and love thee for giving us ſo many glorious promiſes [i] of hearing our Prayers, ſo many firm aſſurances of a gracious acceptance.

[f] *Pſal.* 50. 15.
[g] *Phil.* 4. 6.
[h] *Zach.* 12. 10.
* *Rom.* 8. 26.
[i] *Mat.* 7. 7.

*A Pattern of Prayer.*

O thou great Prophet of Divine Love, who, as if thy invitation, and command, and aſſiſtance, and promiſe were not enough to move us to pray; haſt condeſcended to teach us this duty thy ſelf, and to give us a perfect pattern of Prayer, for which I adore and love thee.

*A Form moſt condeſcending.*

Glory be to thee, O bleſſed Maſter of Devotion, who in dictating a form of Prayer, and enjoyning us to uſe it [k], haſt complied with our weakneſs, and warned us not to relie on raſh and unpremeditated Effuſions; who in dictating a ſhort form, haſt taught us to avoid *vain repetitions*, or *thinking we ſhall be heard for much ſpeaking*, and to meaſure our Prayers rather by their fervency than length.

[k] *Mat.* 6. 7, 8, 9. *Luk.* 11. 2.

*Moſt Divine.*

That Prayer which was compoſed by thy own ſelf, *O God* that heareſt Prayer, we are ſure is moſt divine and excellent, and perfect like its Author, and moſt agreeable and acceptable to thee, for which I adore and love thee.

*Moſt Acceptable.*

O Bleſſed Jeſus, the only beloved of God, thou beſt underſtandeſt the language of Love, and in that language thou haſt taught us to pray, and whenever we pray in that language, we have an humble confidence thy heavenly Father will hear us, who with the words of his own beloved Son will ever be well pleaſed; and therefore I adore and love thee.

*Neceſſity of Prayer.*

Thou O heavenly Guide of our Devotion and our Love, by teaching us to pray, haſt ſhewed us that Prayer is our treaſury where all Bleſſings are kept, our Armoury where all our ſtrength and

weapons are stored, the only great preservative, and the very vital heat of Divine Love. Give me grace therefore to call on thee at all times by diligent Prayer.

*Misery of those who do not Pray.*

O the unspeakable misery of those who either totally neglect the duty of Prayer [l], or else profane it by drawing near to God with their lips, when their hearts are far removed from him, whose Prayers being void of all Devotion and concern, are turned into fresh sins [m]: How deservedly shall he have God for his Enemy; who would not beg pardon of a most reconcileable Father? How deservedly shall he suffer eternal wrath, who thought Heaven not worth the asking?

l *Psal.* 10. 4.

m *Psalm* 109. 7.

*Prayer Ought to be daily.*

O my God, let me daily offer up to thee my morning and evening Sacrifice [n] in private, and in publick too, if my circumstances permit, and as near as I can, let me omit no opportunities of praying, or of praising thee.

n *Psalm* 5. 3. 141. 2.

*Incessant.*

O my God, may I ever *keep my self in thy Love, by praying in the holy Ghost* [o], and by *praying without ceasing* [p], since I incessantly want the succours of thy Love.

o *Jude* 20. 21.

p 1 *Thess.* 5. 17.

Ah Lord, I know my Devotion has daily many unavoidable and necessary interruptions, and I cannot always be actually praying, all I can do is to beg of thy Love, to keep my heart always in an habitual disposition to Devotion, and in mindfulness of thy divine presence, that I may perpetuate my Prayer by frequent Ejaculations.

O my God, as thy infinite Love is ever-streaming in Blessings on me; O let my Soul be ever breathing Love to thee.

*Joyned with reading and meditation.*

O my God, to Prayer whereby I address to thee, give me grace to add the daily reading and meditation of thy word [q], whereby thou art pleased to converse with me.

q *Psal.* 1. 2.

It is thy abundant Love to us, O Lord, that thou indulgest us thy word in our own mother Tongue, that from those dear Volumes of thy Love, every devout Lover may daily and on all occasions supply proper fewel to his Love; for which all Love, all Glory be to thee.

*The method of Prayer.*

I adore and love thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable method; that thou hast withal taught us all the requisites

requiſites of an acceptable Prayer; thou in the Preface haſt taught us *how to Pray*: In the Petitions for *what to Pray*: and in the Concluſion, *what ought to be the end of our Prayers*, for which I adore and love thee.

## Father.

*The Preface teacheth how to pray.*

*To whom? To God only.*

Glory be to Thee O Jeſu, who haſt taught us to whom to direct our Prayers, to God only, [r] ſince he only is Omniſcient to know, and all ſufficient to ſuccour us in all our neceſſities.

r *Pſal* 65. 2.

*For Jeſus ſake.*

Glory be to thee who haſt taught us for whoſe ſake only we can hope to be heard, even for thy own, O bleſſed Jeſus, for it is through thy alone Mediation, [s] that we ſinners can call God Father, or have acceſs to his Throne.

s *John* 16. 23.

*With the affections of a Child.*

Glory be to thee, O beloved Jeſu, who in teaching us to call God Father, haſt taught us to pray with the affections of a Child, with Reverential Love, and Reliance on the Paternal care, and benignity, and love of our Heavenly Father. [t]

*Epheſ.* 1. 6. 2. 18.

t *Iſa.* 63. 15, 16. *Luke* 11. 13. *Mal.* 1. 6.

## Our Father.

*Of a Brother.*

Glory be to thee, O Lord, who in teaching me to call God, Our Father, has taught me not to confine my Charity to my ſelf, but to pray alſo with the affections of a Brother, and to enlarge it, [u] to all mankind, who are children by Creation, to all Chriſtians, who are children by Adoption, of the ſame Heavenly Father. O give me that Brotherly kindneſs, to them all, that I may beg the ſame bleſſings for them, as for my ſelf, and earneſtly pray that they may all ſhare with me in thy Fatherly Love.

u *Eph.* 4. 6. 1 *Pet.* 3. 8.

## Which art in Heaven.

*With the humility of a Suppliant.*

Glory be to thee, O thou beloved of the Father, who in teaching us to pray to Our Father in Heaven, haſt taught me the infinite diſtance between God and us, and to pray with the Humility of a ſuppliant [x]. with that awe that becomes a frail Creature, a miſerable Sinner, before his Creator, and his Judge.

x *Eccl.* 5. 1. *Hebr.* 12. 28, 29.

O Father Almighty, though thou filleſt all places, yet thy Glory is moſt manifeſted in Heaven, and there thy Majeſty does moſt Illuſtriouſly dwell, and to thy Throne there, [y] are we

y *Pſal.* 11. 4. *Iſa.* 57 15.

to lift up our hearts when we Pray, O let my ſoul fly up to thee, when I pray, in Heavenly Thoughts, and Deſires, and Love: O let me ſavour nothing of the earth, whenever I treat with thee in Heaven!

*Petitions in general teach us for what to Pray. For things lawful. And in what order.*

Glory be to thee O Gratious Lord, who in the Petitions of thy moſt Divine Prayer, haſt taught us for what we are to Pray, for all bleſſings Temporal, and Eternal, for all things lawful, *and according to thy will.* [z] [z] *1 John 5. 14, 15.*

Glory be to thee, O Jeſu, who in ranking the Petitions for Spiritual bleſſings firſt, haſt taught us to ſeek Heaven in the firſt place, [a] grant Lord that I may always beg thy bleſſings in their due order, that I may pray for bleſſings Spiritual with holy violence [b], with importunity, and reſolution not to be denyed, as being the proper ingredients of thy Love and abſolutely neceſſary to my eternal welfare, [c] and for Temporal, with Indifference and Reſignation to thy will, ſince I may Love thee, and be eternally happy without them. [a] *Mat. 6. 33.* [b] *Mat. 11. 12.* [c] *Gen. 32. 26.*

*In particular for Bleſſings Spiritual relating to God.*

## Hallowed be thy Name.

O Lord God, may Thy Name, [*] thy own Glorious, and Amiable ſelf have a Love and Honour ſeparate, and incommunicable. May thy infinite Goodneſs and Greatneſs be for ever, by all Men and all Angels, Confeſt, and Admired, and Adored, and Magnified [d] both in Private and Publick, in our Hearts, our Mouths and our Lives. [*] *Pſal. 8. 1. 9. 111. 9.* [d] *Pſ. 148.*

All Creatures ſhare in thy Goodneſs [e] O God, O let all Creatures help us to Glorifie thy Name. [e] *Pſ. 145. 9, 10.*

*O may every thing that hath breath, praiſe the Lord.*

## Thy Kingdom come.

O thou King of Kings, may Thy Kingdom of Grace, [f] the Church Militant, the Catholick Seminary of Divine Love, come to its utmoſt Evangelical perfection in this life. [f] *Luke. 1. 32. Mat. 3. 2.*

O may thy Goſpel, Lord, be dayly propagated, Unbelieving Nations Converted, [g] and the number of thy Saints augmented. Grant [g] *1 Col. 13. Iſa. 2. 2, 3.*

Grant, O Lord God, that thy true Religion, thy Word, thy Conveyances of Grace, all the Holy Inſtitutions, Laws and Governours; fixt by thee in thy Spiritual Kingdom, [h] may be Loved and Honoured, and Obeyed: and that thy faithful Subjects may be protected againſt all the malice of wicked men, or the powers of darkneſs. [i]

O my God, let it be thy good Pleaſure to put a period to ſin and miſery, to infirmity and death; to compleat the number of thine Elect, and to haſten thy Kingdom of Glory: [k] that I, and all that wait for thy Salvation, may in the Church Triumphant eternally Love, and Praiſe thee.

[h] *Joh.* 18. 36.
[i] 1 *Pet.* 3. 13.
*Mal.* 12. 28, 29.
[k] 2 *Pet.* 1. 11.

## Thy will be done in Earth, as it is in Heaven.

O my God, thy Will, and thy Commands, *are moſt Holy, Juſt, and Good,* [l] and condeſcending to our weakneſs, and by no means grievous, [m] O give me Grace Conſcientiouſly to obſerve them.

Thy bleſſed Angels, O Lord, *always behold thy Face in Heaven,* [n] They have the Beatifick Viſion of thy incomparable Amiableneſs, they cannot but unalterably chooſe thee, they muſt needs to their utmoſt capacity Praiſe and Love thee. [o] they cannot poſſibly offend thee, [p] they ever perfectly obey thee, and are always upon the Wing at thy Command.

Lord give me Grace, in imitation of the bleſſed ſpirits above, to ſet thee always before me, O fix my ſerious Contemplation on thee. Raviſh my ſoul with a lively ſenſe of thy infinite Amiableneſs, O vouchſafe me one ſhort glimps of thy Goodneſs. O may I once *taſt and ſee how Gratious Thou art,* [p] that all things beſides thee may be taſtleſs to me, that my deſires may be always flying up towards thee, that I may render thee Love, and Praiſe, and Obedience, Pure and Chearful, Conſtant and Zealous, Univerſal and Uniform, like that the Holy Angels render thee in Heaven.

[l] *Rom.* 7. 12.
[m] 1 *Joh.* 5. 3.
[n] *Mat.* 18. 10.
[o] *Pſ.* 103. 20.
[p] *Pſal.* 34. 8.

## Give us this day our daily Bread.

*Petitions relating to our Selves.*

Glory be to thee, O Heavenly Benefactor, *who openest thy hand, and fillest all things living with plenteousness.* q

q *Psal.* 145. 16.

O let it be thy good pleasure to give me, and all that wait on thy Beneficent Love, our food in due season, Give us Bread, and all that is comprehended by it, Health, Food, Raiment, and all the necessaries of Life.

Give us, O Heavenly Father, Daily Bread, nothing to gratifie our Luxury, but such a competence r as thy Divine wisdom sees fittest for us.

r *Prov.* 30. 8, 9.

Give us, O bountiful Creatour, Daily Bread this day, Teach us to live without covetous anxiety for to morrow, with a fiducial dependance on thy Fatherly Goodness, and to be content and thankful for the present portion, s thy Love has indulged us.

s 1 *Tim.* 4. 4. 1 *Tim.* 6. 6.

O merciful Lord, give us Our Bread, that which is our own Bread, by honest Labour, t or a lawful Title, and grant that we may never eat the Bread of Idleness, or of deceit.

1 *Pet.* 5. 7. t *Gen.* 3. 19. *Deut.* 21. 17.

Do Thou Lord, Give us our Bread, for unless thou givest it, we cannot have it, and together with our Bread give us thy blessing, u otherwise our very Bread will not nourish us.

u *Eccl.* 5. 19.

Above all, O Lord God, give us the Bread of Life, the Bread that came down from Heaven, the Body and Blood of thy most Blessed Son, to feed our Souls to Life eternal.

*Mich.* 6. 14.

Blessed Jesus, O that it might be *my meat*, as it was thine, *to do the will of thy Heavenly Father!* x

x *Joh.* 4. 34.

## And forgive us our trespasses, as we forgive them that trespass against us.

For thy own infinite mercies sake, and for the Merits of the Son of thy Love, Forgive me, and all penitent sinners Our trespasses, our sins Known or Secret, of Omission or Commission, which are the vast debts y we owe, to thy vindictive justice.

y *Mat.* 6. 12.

Forgive *Luk.* 11. 4

Forgive us, O Lord, as we forgive all them, even our greateſt Enemies that treſpaſs againſt us, their treſpaſſes, which are infinitely inconſiderable in compariſon of our treſpaſſes againſt thee.

Glory be to thee, O Lord, who to teach us Charity, haſt made our forgiveneſs of others, the condition of obtaining Thine.

O Eaſie, O Gratious condition of Pardon, who would not forgive his Brother a few *pence* in this Life, to have *ten Thouſand Talents*, [z] forgiven in the next! [z] *Mat.* 18. 22, 24, 28.

O let my love, Lord, learn from thine, not only to forgive my Enemies, but to be Zealous alſo to do them good.

## And lead us not into temptation.

O Lord God, thou ſeeſt how our Ghoſtly Enemies, the World, the Fleſh, and the Devil, are every moment ſoliciting, inticing, alluring, or tempting us to evil; O be merciful to us, ſave, and help, and deliver us.

Thou ſeeſt, O my God, how infirm I am, and how ready my own deceitful heart is [a], to ſurrender it ſelf to the Tempter; and I know that Satan cannot tempt me without thy permiſſion [b]: O lead me not if it be thy good pleaſure, ſuffer me not to fall into violent or laſting Temptations, that may endanger my perſeverance.

[a] *Jer.* 17. 9.
[b] *Mat.* 8. 31.

I know O heavenly Father, that to be tempted is no ſin, for thy own beloved Son, God incarnate, was tempted [c] to the moſt horrid of all Sins, *to fall down and worſhip* the very Devil, I know Lord, the Sin lies in yielding to the Temptation.

[c] *Mat.* 4. 1. 9.

O my God, if thou for trial of my Love, lead me into any great Temptation, and let me continue under it, thy Will, Lord, be done, not mine [d]: O let thy paternal tenderneſs limit and controul the Tempter: O let thy All-ſufficient Grace reſtrain my conſent, and keep me always on my guard, watching and praying, and let me at laſt be more than Conquerour.

[d] 1 *Cor.* 10. 13. 1 *Pet.* 5. 8. 2 *Cor.* 12. 7, 9. *Jam.* 4. 7.

I am content, Lord, to be tried and aſſaulted, ſo I be not wicked, though it be grievous for thoſe that Love thee, to be tempted to offend thee.

But

## But deliver us from evil,

O Father of mercy, if thou thinkeſt fit to lead me into Temptation, deliver me from the Evil to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Puniſhment, from the evil one [e], from the evil World, [f] and from my own evil Heart [g], and from all ſuggeſtions to Evil, for all that is Evil is moſt hateful to thee, who art infinite goodneſs, and moſt deſtructive of thy Love. And therefore from all that is Evil, O Almighty Lord defend me.

[e] 1 Joh. 5. 14. [f] Gal. 1. [g] Heb. 3. 12.

*The Concluſion teaches to Pray for a right end, Gods Glory.*

## For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

I adore, and Love thee, O Jeſu, who by concluding this Prayer with a Doxology, haſt taught us, that the right end of our Prayers ſhould be the Glory of God, that we ſhould be ever careful to mix Praiſe with our Prayers, and to be as zealous to give thanks for what we receive [h], as to Pray for what we want.

[h] Phil. 4. 6.

To thee, O Lord God, do we pray, on thee only we rely and depend for acceptance, to thee only we offer up our Praiſes, for thine [i] is the Kingdom [k] and Sovereign Right to diſpoſe of all things, thine is the Power [l] Almighty, to relieve and bleſs us, thine is the Glory [m]. All, the Communications of thy Goodneſs, as they flow from thee, return to thee again in Sacrifices of Love, of Praiſe, and Adoration.

Neh. 9. 6. [i] Pſal. 47. 2. 7. [k] 135. 6. [l] Pſ. 96. 8.

## Amen.

For the ſake O Heavenly Father of thy beloved, [n] in whom all *thy Promiſes are Amen*, and who is himſelf *the Amen, the faithful and true Witneſs* of thy Love to us. Hear me, and pardon my wandrings and coldneſs, and help me to ſum up and enforce my whole Prayer; all my own wants, and all the wants of thoſe I pray for, in a hearty and fervent, and comprehenſive, Amen.

[n] 2 Cor. 1. Rev. 3. 14.

Q. How

Q. How many Sacraments hath Chriſt ordained in his Church?

A. Two only, as generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of the Lord.

Glory be to thee, O Crucified Love, out of thy Wounded Side flowed Water and Blood, [a] the two Sacraments which thou haſt Ordained in thy Church, Baptiſm, and the Supper of the Lord, the one to initiate, the other to confirm us, in our Chriſtianity. [a] *Joh.* 19. 34.

Glory be to thee, O Lord, who having Ordained two Sacraments only, and made them Generally neceſſary to Salvation, [b] art yet pleaſed to *have Mercy rather than Sacrifice*, in caſes where they cannot be had, and where a ſurpriſe of Death may prevent their Adminiſtration, thou doſt ſupply the want of them by thy merciful acceptation of thoſe perſons, who earneſtly deſire, and who are diſpoſed to receive them. [b] *Joh.* 3. 5. 6. 53.

O bleſſed Jeſu, the greater thy Compaſſion is to thoſe ſincere perſons who want thy Sacraments, by reaſon of their infelicity, not their choice, the greater will be thy indignation againſt thoſe who wilfully neglect, or contemn [p] what thy Adorable Love has ordained to be throughout thy whole Church uſed and revered, from which neglect and contempt of thy Love, good Lord deliver me. [p] *Luke* 14. 24.

Q. What meaneſt thou by this word Sacrament?

A. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. How

**Q. How many parts are there in a Sacrament?**

**A. Two: the outward visible sign, and the inward spiritual grace.**

Glory be to thee, O tendereſt Love, who to ſtoop to our weak and groſs apprehenſion, haſt in the two Sacraments made an Outward and viſible, and familiar thing, to be the ſign, and memorial, and repreſentation, of an Inward and invisible Myſterious and Spiritual Grace.

Glory be to thee, O bountiful Love, for Ordaining and Giving us the Holy Sacraments, ¶ thou thy ſelf only art the Author, and Fountain of Grace, and thou only haſt the right of inſtituting the conveyances of thy own Grace: all Love, all Glory, be to thee. ¶ *Mat.* 28. 26, 27, 28.

Glory be to thee, O mighty Love, who haſt elevated theſe obvious and outward ſigns, to an efficacy far above their Natures, not only to ſignifie, but to be happy Means, and inſtruments, to convey thy Grace to us, to be Seals, and Pledges, to confirm and aſſure to us the Communications of thy Love, that our ſight may aſſiſt our Faith, that if with due preparation, we receive them, both parts of the Sacrament will go together, as certainly as we receive the Outward and Viſible ſign, ſo certainly ſhall we receive the Inward and invisible Grace, for which all Love, all Glory, be to thee.

*Baptiſm.* **Q. What is the outward viſible ſign, or form in Baptiſm?**

**A. Water: wherein the perſon is baptized, In the name of the Father, and of the Son, and of the holy Ghoſt.**

**Q. What is the inward and ſpiritual grace?**

**A. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the**

Children

childzen of wzath, we are hereby made the childzen of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

*The Outward sign.* Glory be to thee, O Lover of Souls; it was by thy preventing Love, that I was Baptized with the outward sign, Water, in the name of the Father, and of the Son, and of the Holy Ghost [r]. That I should believe in the most Holy Trinity; that I should entirely devoted live to the three most adorable Persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to Love and Glorifie that tri-une Love, the Author of my Salvation.

[r] *Mat.* 28. 19.

*The Invisible Grace.* Glory be to thee O Jesu, who by water, that washes away the filth of the Body, dost represent to my Faith thy *invisible Grace in Baptism* [s], which spiritually washes and cleanses the Soul.

[s] *Ezek.* 36. 25.

Glory be to thee, O blessed Lord, who in Baptism savest us, not by the outward washing, but by the inward purifying Grace accompanied with a sincere Vow, and *stipulation of a good Conscience towards God* [t]; by which thy propitious Love brought me into thy Church, the spiritual Ark, to save me from perishing in the Deluge of Sin, which overwhelms the generality of the World; and therefore all Love, all Glory be to thee.

[t] 1 *Pet.* 3. 21.

Glory

Glory be to thee, O all-powerful Love, by whose **invisible Grace**, we in Baptism die to sin [a] to all carnal Affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead persons do in the comforts of life. O may I ever thus die to Sin.

[a] *Rom.* 3, 4.

Glory be to thee, O Jesu, who from our **death to Sin** in our Baptism, dost raise us to a new Life, and dost breath into us the breath of Love; *'Tis in this Laver of regeneration* [x], we are *born again by Water* [y], *and the Spirit*, by a **new Birth unto righteousness**: that as the natural Birth propagated sin, our spiritual Birth should propagate Grace, for which all Love, all Glory be to thee.

[x] *Tit.* 3. [y] *John* 3.

Glory be to thee, O most indulgent Love, who in our Baptism dost give us the holy spirit of Love, to be the principle of new Life, and of Love in us, to infuse into our Souls a supernatural, habitual Grace, and ability to obey and love thee, for which all Love, all Glory be to thee.

Glory be to thee, O compassionate Love, who when we were conceived and **born in Sin** [z], of sinful Parents, when we sprang from a root wholly corrupt, and were all **Children of Wrath** [a], hast in our Baptism **made us Children** of thy own Heavenly Father by Adoption and **Grace** [b]: When we were Heirs of Hell, hast made us Heirs of Heaven, even joynt Heirs with thy one self, of thy own Glory; for which with all the powers of my Soul, I adore and love thee.

[z] *Psalm* 51. 5. [a] *Eph.* 2. [b] *Rom.* 8. 15.

*Conditions required,* 1. *Repentance.*

I know, O dearest Lord, that I am thine no longer than I Love thee; I can no longer feel the saving efficacy of my Baptism, than I am faithful to my Vow I there made; no longer than I am a Penitent, no longer am I Christian; if I *name the name of Christ, I am to depart from Iniquity* [c]. O do thou give me the Grace of **True Repentance** for all my **Sins**, for my original Impurity, and for all my actual Transgressions, that I may abhor and forsake them all, wound my Soul with a most affectionate sorrow, for all the Injuries, and Affronts, and dishonours I have offered to infinite Love:

[c] 2 *Tim.* 2. 19.

Glory

Faith. Glory be to thee, O moſt liberal Jeſu, for all thoſe exceeding great and pretious Promiſes of Pardon, and Grace, and Glory which thou haſt made to us Chriſtians in the Sacrament of Baptiſm: O may I ever ſtedfaſtly believe, O may I ever paſſionately Love, may I ever firmly rely on thy ſuperabundant Love in all theſe Promiſes, for which I will ever adore and love thee. 2 Pet. 1. 4.

Glory be to thee, O ſweeteſt Love, who in my infancy didſt admit me to holy Baptiſm, who by thy preventing Grace, when I was a little Child, didſt receive me into the evangelical Covenant, didſt take me up into the arms of thy Mercy, and bleſs me [e]. Glory be to thee, who didſt early dedicate me to thy ſelf, to prepoſſeſs me by thy Love, before the World ſhould ſeize and defile me. [e] Mar. 10. 16.

Ah Gratious Lord, how long, how often have I polluted my ſelf by my Sins? But I repent, and deplore all thoſe Pollutions, and I conſecrate my ſelf to thee again: O thou moſt reconcileable Love, pardon and accept me, and reſtore me to thy Love: O let the intenſeneſs of my future Love, not only Love for the time to come, but retrieve all the Love I have loſt.

Sureties. Glory be to thee, O tendereſt Jeſu, who when by reaſon of my Infancy I could not promiſe to repent and believe for my ſelf, didſt mercifully accept of the promiſe of my Sureties, who promiſed both for me, as thou didſt accept for good to the Paralytick [f]; the charitable intentions of thoſe that brought him to thee, and of the Faith of the Woman of *Canaan* [g]; for the Cure of her Daughter: for which merciful acceptance, all Love, all Glory be to thee. [f] Mal. 8. 5. [g] Mar. 2. 5.

O my God, my Lord, the promiſe which was made by my Sureties for me, I acknowledg that as ſoon as I came to a competent Age, I was bound my ſelf to perform, and I own and renew my Obligation: I promiſe, O my Lord, with all the force of my Soul to Love thee, O do thou ever keep me true to my own promiſe, ſince thou art ever unalterably true to thine, for which I will ever adore and love thee.

*The Supper of the Lord.*

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and bloud of Christ, as our bodies are by the bread and wine.

Q. What is required of them who come to the Lords Supper?

A. To examin themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Glory

*ſtitution.* Glory be to thee, O crucified Love, who at thy laſt Supper didſt ordain the Holy Euchariſt, the Sacrament and Feaſt of Love.

It was for the continual remembrance of the Sacrifice of thy death, O bleſſed Jeſu, and of the benefits we receive thereby, that thou waſt pleaſed to ordain this ſacred and awful Rite; all Love, all Glory be to thee.

Ah deareſt Lord, how little ſenſible is he of thy Love in dying for us, who can ever forget thee.

Ah woe is me, that ever a Sinner ſhould forget his Saviour, and yet alas how prone are we to do it.

Glory be to thee, O Gracious Jeſu, who to help our memories, and to impreſs thy Love deep on our Souls, haſt inſtituted the bleſſed Sacrament, and commanded us. Do this in remembrance of me.

O Jeſu, let the Propitiatory Sacrifice of thy Death which thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my Sins, be ever freſh in my remembrance.

O bleſſed Saviour, let that mighty Salvation thy Love has wrought for us never ſlip out of my mind, but eſpecially let my remembrance of thee in the Holy Sacrament be always moſt lively and affecting.

O Jeſu, If I love thee truly, I ſhall be ſure to frequent thy Altar, that I may often remember all the wonderful Loves of my Crucified Redeemer.

I know, O my Lord and my God, that a baſe remembrance of thee is not enough; O do thou therefore fix in me ſuch a remembrance of thee, as is ſuitable to the infinite Love I am to remember: Work in me all thoſe holy and heavenly affections, which become the remembrance of a Crucified Saviour.

*Parts outward.* Glory be to thee, O adorable Jeſus, who under the outward and viſible part, the Bread and Wine, things obvious and eaſily prepared, here which thou haſt commanded to be received, doſt communicate to our Souls, the Myſtery of divine Love, the inward and inviſible Grace, thy own moſt bleſſed Body and Blood which are verily and indeed taken and received by the faithful in thy Supper, for which all Love, all Glory be to thee:

*Inviſible.* O God Incarnate, how the Bread and the Wine, unchanged in their Subſtance, become Thy Body and Thy Blood; After what extraordinary manner Thou, who art in Heaven, art preſent throughout the whole Sacramental Action, to every Devout Receiver; *How Thou canſt give us Thy Fleſh to eat, and Thy Blood to Drink; How Thy Fleſh is Meat indeed, and Thy Blood is Drink indeed; How he that eateth Thy Fleſh, and drinketh Thy Blood, dwelleth in Thee, and Thou in Him; How he ſhall live by Thee, and be raiſed up by Thee to Life-Eternal*[m]: I can by no means comprehend; but I firmly believe all Thou haſt ſaid, and I firmly rely on Thy Omnipotent Love, to make good Thy word, for which all Love, all Glory be to Thee. [m] *John* 6. 54, &c.

*Real Preſence.* I believe, O Crucified Lord, that *the Bread which we break* in the Celebration of the Holy Myſteries, *is the Communication of thy Body*[n], and the *Cup of Bleſſing which we bleſs*, is the Communication of thy Blood, and that thou doſt as effectually and really convey thy Body and Blood to our Souls, by the Bread and Wine, as thou didſt thy holy Spirit [o], by thy breath to thy Diſciples; for which all Love, all Glory be to thee. [n] 1 *Cor.* 10. 16. [o] *John* 20. 22.

Lord, what need I labour in vain, to ſearch out the manner of thy myſterious preſence in the Sacrament, when my Love aſſures me thou art there? All the faithful who approach thee with prepared hearts, they well know thou art there, they feel the Vertue of Divine Love going out of thee, to heal their infirmities, and to enflame their affections, for which all Love, all Glory be to thee.

O Holy Jeſu, when at thy Altar I ſee the **Bread** broken, and the **Wine** poured out, *O teach me to diſcern thy Body here* [p], O let thoſe Sacred and Significant actions create in me a moſt lively **Remembrance** of thy Sufferings, how thy moſt bleſſed Body was ſcourged, and wounded, and bruiſed, and tormented; how thy moſt precious Blood was ſhed for my ſins, and ſet all my powers on work to love thee, and to celebrate thy Love in thus dying for me. [p] 1 *Cor.* 11. 29.

*Both kinds.* Glory be to thee, O Jeſu, who didſt inſtitute the Holy Euchariſt in both Kinds, and haſt **Commanded** both to be received [q], both the Bread and the Wine, both thy Body broken, and thy Blood [q] *Mat.* 26. 26, 27. *Joh.* 6. 53.

Blood ſhed: thy Love, O Lord, has given me both, and both are equally Significative and Productive of thy Love: I do as much Thirſt after the one, as I Hunger after the other, I equally want both, and it would be grievous to my Love to be deprived of either.

Ah Lord, who is there that truly Loves thee, when thou giveſt him two diſtinct Pledges of thy Love, can be content with one only, what Lover can endure to have one half of thy Love with-held from him? And therefore all Love. All Glory be to thee for giving both.

*John 6. &c.* *Benefits* O my Lord, and my God, do thou ſo diſpoſe my heart, to be thy Gueſt, at thy Holy Table, that I may feel all the ſweet influences of Love Crucified, **the ſtrengthning and Refreſhing of my ſoul, as our Bodies are by the Bread and Wine**, for which I will ever Adore and Love thee.

*Cor. 16.* O merciful Jeſu, let that immortal food, which in the Holy Euchariſt thou vouchſafeſt me, inſtill into my weak and languiſhing ſoul, new ſupplies of Grace, new Life, new Love, new Vigour, and new Reſolution, that I may never more faint, or droop, or tire in my duty.

*John 20* O Crucified Love, raiſe in me freſh ardours of Love and Conſolation, that it may be henceforth the greateſt torment I can endure, ever to offend thee, that it may be my greateſt delight to pleaſe thee.

O amiable Jeſu, when I devoutly receive the outward Elements, as ſure as I receive them, I receive thee, I receive the Pledges of thy Love, to quicken mine; O Indulge me, though but for a moment, one Beatifick foretaſt of the deliciouſneſs of thy Love, that in the ſtrength of that deliciouſneſs I may perſeveringly love thee.

*Cor. 11.* *Preparation.* Glory be to thee, my Lord and my God, who haſt now given me an invitation to thy Heavenly Feaſt. † All Love, all Glory, be to thee.

Lord, give me Grace that I may approach thy awful Myſtery, with Penitential preparation, and with a heart fully diſpoſed to love thee. † *Matt.* 22. 28. *Luke* 14. 17.

*Examination.* O my God, my Judge, give me Grace I moſt humbly beſeech thee, to Examine ‡ my whole life paſt, by the Rule of thy Commandments, before I preſume to Eat of that Bread, and Drink ‡ *1 Cor.* 11. 28.

of that Cup, give me Grace sadly to reflect on, and deplore all my provocations, lest coming to the Holy Eucharist impenitent, and unprepared, I receive *Unworthily, and Eat and Drink my own Damnation.*

O thou Great searcher of Hearts, thou knowest all that Load of Impiety and Guilt under which I lie, O help me so impartially to Judge, and Condemn my self, so humbly to Repent, and beg Pardon that I may not be Condemned at thy Tribunal, when I shall appear there at the last day, that I may be set at thy Right Hand amongst thy Lovers.

Lord, give me Grace to search every secret of my Heart, to leave no sin, if possible, unrepented of; fill my Eyes full of Tears of Love, that with those Tears I may lament, all the indignities I have offered thy Love.

But alass alass, after the most strict examination we can make, who can number his impieties, *who can tell how oft he offendeth* [g] Lord therefore cleanse me from my secret faults, which in general I renounce and bewail. [g] Psl. 19. 12.

*Repentance.* O my God, thou who alone changest the Heart, O be thou pleased to change mine, change my aversion to thee, into an entire Love of thee. O give me a filial *Repentance*, that with a Broken and Contrite Heart I may Grieve, and Mourn, and **Repent** for all my **former sins**, and may for ever forsake them, and return to my Obedience.

*Amendment.* Let thy Love, O my God, so perfectly exhaust my soul, that I may for the future, **stedfastly purpose to lead a new life**, that I may renew my Baptismal Vow, that I may hereafter live, as a sworn Votary to thy Love.

*Faith.* O Heavenly Father, settle in my soul, a **Lively Faith in thy Mercy through Christ**, a steddy belief of all thy Love to sinners, and an affectionate Reliance on the Merits and Mediation of thy Crucified Son, of my being *Accepted in the Beloved* [h], for whom I will ever Adore and Love thee. [h] Eph. 1.

*Thanksgiving.* O my Crucified God, thou Soveraign Inflammative of Love, let the **Remembrance of thy Death** set all the powers of my soul on work, that

that I may desire, and pant after thee [x], that I may Admire, and Adore thee, that I may take heavenly delight in thy gracious Presence, that with Praise and Thanksgiving, with Jubilation and Triumph, I may receive thee into my heart, there I will have love, only love, always love, to entertain thee.

[x] *Psal.* 42. 1, 2. 63. 1.

*Charity.* Lord, when I present my self and my Love, as all the gift I have to offer at thy Altar, next to my love to Thee, and for the sake of thy infinite love to me, which I there remember, give me grace to love my Neighbour, and to be in Charity with all men, and *to walk in love,* [y] *as thou hast loved us, and hast given thy self for us, an Offering, and a Sacrifice to God, for a sweet-smelling savour*; for which all Love, all Glory be to thee.

[y] *Eph.* 5. 2.

*In Forgiving.* O most reconcilable Jesu, in this Memorial of thy Sufferings I see how thou didst forgive me, and didst love me when I was thy Enemy, O for thy dearest love to me, give me love to forgive all my Enemies [z], and to be at peace with the world, as I desire to be loved and forgiven, and to be at peace with Thee.

[z] *Mat.* 6. 14, 15.

All that have any way injured me, O my God, I freely forgive, for thy sake; O do thou also forgive them: Incline them to Brotherly Charity, and let them at last feel the comfort of that Reconciliation thou didst make upon the Cross, for which I will ever adore and love thee.

*Restoring.* O my God, if I have wronged or injured my Neighbour, O give me Grace to beg his pardon, and, as I have opportunity, to make him satisfaction and restitution, according to my power,

*Giving.* O Crucified Love, whenever I see Thee in any of thy poor Members, Hungry, or Naked, or in Distress [a], O let the remembrance of thy love, in dying for me, engage me to contribute all I can to thy relief; O may I ever be liberal in my Alms to thee, who wert so liberal of thy inestimable Blood for me.

[a] *Mat.* 25. 35.

*It is very advisable, that persons before they Communicate, should read over the whole Communion-Office, or at least the Exhortations there, which they will find to contain very proper, and plain, and excellent Instructions.*

It

*It were much to be wiſht, that people would make more uſe of their Common-Prayer-Books than they do, and apply the Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are moſt ſafe and familiar, and devout, and the more they affect us in our Cloſet, the more they will affect us in the Congregation, and well-meaning ſouls will reap great ſpiritual advantage from this practiſe.*

*For example; An humble poor Chriſtian, who it may be has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private uſe, after this manner.*

*Prayer for the Holy Spirit.* Almighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of my heart by the inſpiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Chriſt our Lord. *Amen.*

*Thankſgiving for our Redemption.* I give moſt humble and hearty thanks to thee, O God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the Children of God, and exalt us to everlaſting Life.

*ment.* Glory be to thee, O Jeſus, our Maſter and only Saviour, who to the end that we ſhould always remember thy exceeding great love in thus dying for us, and the innumerable benefits which by thy precious blood-ſhedding thou haſt obtained to us, haſt Inſtituted and Ordained Holy Myſteries as Pledges of thy love, and for a continual remembrance of thy death, to our great endleſs Comfort.

To Thee therefore, O bleſſed Saviour, with the Father, and the Holy Ghoſt, I will give (as I am moſt bounden) continual thanks: I ſubmit my ſelf wholly to thy Holy Will and Pleaſure, and will ſtudy to ſerve thee in true Holineſs, and Righteouſneſs, all the days of my Life.

Almighty

*Confeſſion.* Almighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men, I acknowledg and bewail my manifold ſins, *&c.*

*Praiſe.* I lift up my heart unto thee, O Lord, I give thanks unto thee, O Lord our God, it is meet and right ſo to do: it is very meet, right, and my bounden duty, that I ſhould at all times, and in all places give thanks unto thee, O Lord, Holy Father Almighty, everlaſting God.

But chiefly am I bound to praiſe thee for giving thy only Son Jeſus to die for my ſins, and to riſe again for my Juſtification.

Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie, *&c.*

*Prayers for our Communicating worthily.* I do not preſume to come to thy Table, O merciful Lord, truſting in my own righteouſneſs, *&c.*

*Praiſe.* Glory be to God on high, and on earth Peace, good will towards men: I praiſe thee, *&c.*

*To theſe, as you ſee occaſion, you may add many very good Prayers, ſhort and plain, and pertinent to your purpoſe, which you may collect out of the Common-Prayer, & which will much further your devotion, ſuch as theſe.*

*For Fear and Love.* O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt Fear and Love; keep me, I beſeech thee, under the protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, through Jeſus Chriſt our Lord. *Amen.*

*For Love.* O God, who haſt prepared for them that love thee, ſuch good things as paſs Mans underſtanding, pour into my heart ſuch Love toward thee, that I loving thee above all things, may obtain thy promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord. *Amen.*

Lord of all power and might, who art the Author and Giver of all good things, graft in my Heart the Love of thy Name, increaſe in me true Religion, nouriſh me with all goodneſs, and of thy great mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

*For Charity.* O Lord, who haſt taught me that all my doings without Charity are nothing worth, ſend thy Holy Ghoſt, and pour into my heart that moſt excellent Gift of Charity, the very bond of Peace, and of all Vertues, without which whoſoever liveth

is

is counted dead before thee. Grant this for thy only Son Jeſus Chriſts ſake. Amen.

*For Imitation of Chriſt.*

Almighty God, who haſt given thy only Son to be unto us both a Sacrifice for Sin, and alſo an example of Godly life; give me grace that I may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour my ſelf to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

*They that are ignorant, or that cannot read, ſhould go to their Pariſh Prieſt, or to ſome other diſcreet and learned Miniſter of Gods Word, and deſire him to teach them their Duty in private, and they that thus ſincerely ſeek the Law at the Prieſts mouth, ſhall find that the Prieſts Lips do preſerve Knowledge, and ſhall not go away without a Bleſſing.*

To God the Father who firſt loved us, and made us accepted in the Beloved; to God the Son, who loved us, and waſh'd us from our Sins in his own Blood; to God the Holy Ghoſt, who ſheds the Love of God abroad in our hearts, be all Love and all Glory, for time, and for eternity. *Amen.*

FINIS.